

# ANSVVEARE VNTO CERTAINE CRAEED QUESTIONS

presenting a reall presence of Christ  
in the Sacramente.

Syn. 8. 53. 85

*Lacie propagated by some secret Papists,  
to the great troubling of the con-  
sciences of the faithful.*

Together with a Discouerie of the Refutation of opi-  
nion of Iustification, guilefully vnder-  
take by *Sherry* at the time of his  
execution.

*Enlarged & amended by Peter Whyte, very necessary &  
profitable for this dangerous time.*

Seen and allowed according to the Queens  
Majesties Injunctions.

8. 29. 16



IVBIOVH

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To the Right Honou-  
rable the Lorde Ambrose Dudley  
Earle of Warwicke, Maister of the  
Queenes Maiesties ordinance, & Knight  
of the honourable order of the Garter, &  
one of her Maiesties Privy Counsell, Pe-  
ter White desireth from God in Christe  
Iesu continuall encrease of true godlinesse,  
With much honour in this life and  
in the world to come, the  
Crowne of eternall  
Glorie.



He shortnesse of Sal-  
tan his time (most  
noble Earle) in this  
worlde by hys ex-  
treame rage, wher-  
in in these dayes ful  
of all daunger hee goeth farre be-  
yonde hymselfe, may very well ap-  
pere. In which short time no doubt,  
he will so bestirre him, that the very  
deapth of his craftes and mischief  
shalbe instantly imployed to the di-  
sturbance of the Church of God, &  
the vpholdinge of hys owne king-  
dome (now readie to fall) in that he

## THE EPISTLE

possibly can, eyther in hymselfe by  
 continuall temptation, or in his in-  
 strumentes and members, by sedi-  
 tions, conspiracies, treasons, hypo-  
 crisies & dissimulations in all thin-  
 ges but especially in matters of re-  
 ligion, which S. Paule termeth spi-  
 rituall craftines in heauenly things.  
 Which thing is most euident in these  
 last messengers of hys, the Iesuites  
 or rather Iebusites, the verye dregs  
 of the bottomlesse pitte, led by the  
 vncleane spirite of error, which do  
 not a little disturbe the poore flock  
 of Christ, maruelously disquiet and  
 trouble the consciences of the ig-  
 norant, and occupie with noueltie  
 the heads of the multitude by their  
 secrete conferences, where they  
 haue accesse: and by their pamphlets  
 and libelles spread abroad, where  
 they theselues cannot come: wher-  
 unto is adioined one other perilous  
 mischiefe, namelye the workinge  
 hand of the dissembling Papist, and  
 Atheist, whereof the one being di-  
 spensed withall from the Pope to  
 conforme themselues often times  
 out,

## DEDICATORIE.

outwardlye vnto the lawes, that thereby they maye the safelier and without suspition further the Iesuiticall attempted enterprife, is the verie mischiefe of our time. These insinuate themselues oftentimes into suche places wherein they can doe harme, and by flatterie winne great credite in the world, and euer as opportunitie serueth, they geue the Gospell a blowe, so that sometime they wounde daungerously to the greate hinderance of true doctrine, and the againe renewinge of Poperie. These they be (right honourable Earle) that are the verie poyson of our time. The Pope by his Iesuites and seminaries, without these is altogether lame and can do nothinge. The simple papistes althoughe obstinate, and refuse for conscience to come to the church, in respecte of these are nothinge. These vnder color of law dare boldly, and impudently impugne Gods lawe, these deface the preachers, discredite the ministerie, seduce & deceyue the people, so that where

## THE EPISTLE

any one of these is of credite or countenance in any parish within this land there the minister traualleth in vayne, hys doctrine is without credite and fruite be hee neuer so painefull. There is nothinge but brawles and contention, there the people haue their mindes alienated from the preacher vnprepared to receiue the Gospell, and very ready for these seminarie Iesuities. Thys poysoned infection (righte noble Earle) must either haue a speedie & strong purgation, or els it wil breed into an incurable leprosie. It is now past recouerie by preaching & trauell of the minister. For thereof is made either a skoffe or els a matter of course without fruite, therefore the swoorde and authoritie of the stronge magistrates, ioyned with a feruent zeale of Gods trueth, must cure this infection: the preacher is too much in contempt, and the inferior magistrate too weake to remedie this mischiefe, which if it be not in time provided for, will bring this flourishing realme and church

of

## DEDICATORIE.

of God therein nourished vnder our  
gracious Debora vnto such miseries  
and iuste deserved plagues, as the  
sufferie of lyke hypocrites in the  
dayes of Ezechias and good Iosias  
did bringe the kingdome of Israell  
vnto. For these be those foxes that  
Salomon would haue taken forth  
of the Lordes vineyarde leaste they  
vtterlie spoile it. These bee *Operarij  
dolosj* that canne and will dissemble  
their countenaunce agreeable vnto  
the time, whilest they sette forward  
the decay, and seeke the ouerthrow  
of our happie time, and no mar-  
uell hereof for the deuill himselfe is  
transfigured into an anrell of light  
to further his owne purpose. Ther-  
fore euery one of Gods children in  
his place and calling, are to oppose  
théselues to their vttermoſt against  
these and suche like enterprises of  
Sathan: The godlye magistrates in  
the zeale of Phinies and Iehu with  
the swoord to suppress these newe  
spronge Iesuites (as her gracious  
Maieſtie with her honourable and  
godly counsell haue necessarily be-

3. Reg. 18. 19. 20.

21. 22. 23. 24.

Paral. 28. 29. 34.

35. 36.

Ierem. 52.

Thren. 1. 2.

Cant. 2.

2. Cor. 11.

Prouer. 12.

Numb. 25.

2. Reg. 1. 16.

## THE EPISTLE

Isa. 9.

Judg. 13.

1. Reg. 18. 17.

gon to doe) and wythall to roote  
forth of this common wealth these  
disguised Gybeonites, and dissem-  
bling Ephramites, that can not, or  
wil not pronounce *Shiboleth* right-  
ly, and as they should doe. The Bi-  
shops, preachers and ministers with  
the spirite of Elias painfully to ga-  
ther the drosse and poperie againe  
(lately scattered by these Semina-  
ries) out of the harts of the people,  
both by preaching & writing, and  
in like sorte to enforce the true do-  
ctrine of Christ his Gospel earnest-  
ly vpon them : so shall the Lordes  
busines be done with effect, and the  
Lord will withdraw his curse from  
vs, which we haue iustlie deserued  
for dooing his worke hitherto so  
negligentlie. Herein I thought I  
could not any waie bestow my tra-  
uell better for the time, and more  
for the profit of gods Church, then  
to ansvvere certaine crabbed que-  
stions, touching a pretended reall  
presence, subtiltie penned by some  
secret enemie, to the troubling of  
the minds and consciences of the  
firm-

## DEDICATORIE.

Simple. Wherin I haue also added a  
discouerie and confutation of the  
subtiltie of the Iesuistical opinion of  
iustification, guilfullie vttered a late  
by Sherwin at his death. But by Al-  
bertus Pighius, and others verie  
daungerouslie long agoe at large  
put forth to the hurt of manie,  
which answere I haue offered vnto  
your Honor, not as things vvorthie  
of such a personage, but that vnder  
so good a protectiō they may with  
more fauor come into the handes  
of manie, presuming greatly here-  
in of your accustomed clemencie,  
alwaies coupled vvith the feruent  
zeale of true religion. Wherein the  
Lord dailie more & more encrease  
your godlie zeale to his glorie, your  
owne felicitie, and the great com-  
fort of his Church, Amen.

*Your Honors most humble  
and faithfull Orator,*

Peter White.

*The Principall contentes in  
this Answere.*

- 1 First the Papists leaue the written worde & flie vnto vnwritten verities.
- 2 Seconly to cleaue onely to the written woord of God in matters of Faith & Religion is the infallible marke of Christes true Church.
- 3 Thirdly that the doctrine of the reall presence is falske and vntrue, against the truth of Scriptures, and Fathers, against the certajnty of the natures of Christes person, the trueth & being of Sacramentes, full of blasphemous absurdities, renewinge againe sondrie wicked heresies, it is also variable and most vnconstant.
- 4 Fourthly of the manner of Christes presence in the sacrament of his body, that it is agreable with the nature & properties of hys person, with his presence in Baptisme & in his word and that as it is certaine and true, so most effectuell and comfortable.
- 5 Fifthly who were the firste inuentors of the reall presence and howe it was thruste vpon the Church, and confirmed with their name & age.
- 6 Sixtly that this carnall presence hath bene at all times, and since the springe thereof resisted by godly learned men, as other corruptions haue bene.



## THE OBJECTION.



From the beginning of the Christian church, untill the yeere of our Lord. 1517. all that on the earth professed openlie Christes Catholike faith, did beleeue as well in the Greeke as in the Latin Church, the real presence of Christes bodie and blood under the formes of bread and wine after consecration duetlie made. This faith of theirs was preserved by the deliuerie from hand to hand of that doctrine, ever since the beginning of the Christian Church, and was maintained by the preaching and writing of the learned Fathers, and protested by the godly Honor which the Christian people gaue to the said Sacrament in the time of Masse, or otherwise.

If this be true then the matter is at an end. But if you thinke it vntrue, then answer directlye to the matter following.

## THE ANSWERE.

**T**Hese Obiecters (good Reader) at the first as it were the ground of all their religio (which

*A confutation*

(whiche in trueth it is) leaue the Scriptures, knowing that by them they can not proue, tharticles of their religion, and flie vnto vnwritten verities, and traditions deliuered from hand to hand, and therevpon they laie their foundation. So that and if thou vvilt giue them leaue this vvaie to proceede, they can easilie proue vvhat they list vnder the name of tradition. Yet such is the deadlie vvounde, that the sworde of Gods spirite hath giuen the beast, that all their traditions and vnwritten verities, are manifest and directlie contrarie vnto the vvorde of God. We must therefore in all things belonging to faith followe the counsell and example of our sauiour Christ, of his Apostles, the belieuers at Thessalonica, & of all the primitiue and auncient fathers, our Sauour commaundeth vs to search the Scriptures, he proueth the necessitie and truth of his office, death, and resurrection out of the Scripture. He reproveth his Disciples because they vv ere dull  
and

Epoc. 13.  
b. 2.

and slowe beleeuers of the Scriptures. The Apostles sende vs vnto the Scriptures. The Thessalonians are greatlie commended for searching the scriptures, and making triall of S. Paules doctrine by the Scriptures. *Sermo Christi inhabitet vos largo*, (saith S. Paule) Let the doctrine of Christ dwell in you abundantlie. The Scriptures vvere vvritten (saith Ireneus) that they might be *fundamentum & columna fidei*, both the foundation and pillar of our faith. When Christ our sauour did and taught manie things, *electa sunt autem qua scriberentur, qua saluti credentium sufficere viderentur*. Truelie those things that are sufficient for the saluation of the belieuers are chosen and vvritten out. In this respect did the auncient fathers against all heresies laie them selues vpon the Scriptures. *Ex scripturis arguuntur heretici*, Heretikes are by the scriptures reprobued. And as Tertullian vvriteth: *Aufer denique hereticis quacunque Ethnici sapiunt, us de scripturis solis sistant quaestiones, & stare*

*Ioh. 5.  
Luk. 24. & 4.  
Act. 17.  
2. Timoth. 3.  
1. Timoth. 3.  
1. Pet. 1  
3. Pet. 1.  
Collos. 3.*

*Lib. 3. cap. 3.*

*Aug. super Ioh. tract. 49.*

*Tertul. de resur. carnis. lib. 1.*

*De spiritu sancto. Ciril super Ioh. cap. 16*

*A confutation*

*stare non poterunt.* Take from the heretikes the things they haue common vwith Infidels, and force them to grounde their faith vppon the Scriptures onlie, and their questions shal not be able to stand. No man (saith Chrysostome) maie without the Scriptures pretend the holie ghost. *Non aliam quam Christus docuit disciplinam sequetur, nec alias feret leges :* he shall followe no other doctrine then Christ hath taught, he shal giue none other lawes. And S. Ierome vpon the words of Saint Paule : If an Angell come from heauen, &c. *Non dixit si quis docuerit contra, sed præter, & supra.* He saide not if anie man shall teach contrarie, but besides that alredy is taught. And againe, *Post Apostolos quamuis sanctus sit aliquis, quamuis disertus, non habet auctoritatem ; quoniam dominus narrat in scripturis.* After the Apostles though a man be lerned and holie, yet hath he no authoritie, for the Lord doth teach in the Scriptures. And Tertullian, *Nobis vero nihil ex nostro arbitrio inducere licet, sed nec eligere*

*Will. Roper  
Wick. 16*

*Aug. 15. 16. 17.*

*De prescrip. ad-  
versus hereticos.*

eligere, quod aliquis arbitrio suo induxerit. Apostolos domini habemus auctores, qui nec ipsi quicquā ex suo arbitrio, quod inducerent eligerūt, sed acceptam a Christo disciplinam fideliter, nationibus assignauerunt. We must not onelie bring in nothinge of our owne heades, & pleasure, but also not receiue or choose those thinges, whiche haue beene so broughte in of others. We haue the Apostles of Christ authors whome wee must follow: who also broughte in nothing of their owne inuētions, but that doctrine which they receiued of Christ, did they set downe vnto the people. We therefore cōtinuallie say with Augustine and Ambrose *Non audiamus hac dico, hac dicis, sed audiamus hac dicit dominus, sunt certē libri dominici quorum authoritati utrique credimus; utrique consentimus, utrique seruimus, ibi quaramus ecclesiam, ibi discutiamus causam nostram.* We must not belieue that which this man and that man affirmeth, but that which God him self teacheth vs to be true. We haue the worde of God, whose authoritie we beleene,

*August. contra  
Petilian. Donat.*

*cap. 9.*

*Ambros. de Virg.  
lib. 4.*

*A confutation*

belieue, to vvhom vve do consent,  
and vvhom vve obey, there must we  
seekc our Church, there muste vve  
siste and examine our cause. *Nos  
noua omnia qua Christus non docuit in-  
ra damnamus, quia fidelibus via est  
Christus.* We iustlie condemne all  
newe things that Christ taught vs  
not: for Christ is the vvaie vnto the  
faithfull. And because he hath not  
taught this Real presence, vve con-  
demne it as you shall see. For the  
Lord hath saide, *Non facietis singuli  
quod vobis rectum videtur, hoc tantum  
facito domino, nec addas ad illud, neque  
minuas ex eo.* You shal not do euerie  
man vvhath seemeth good in your  
owne eies, But that vvhich I com-  
maunde you, that shall you do vn-  
to the Lorde. Thou shalt not adde  
therfore anie thing vnto it, neither  
take anie thing from it.

This first position, namelie that  
from the beginning, &c. is false and  
contrarie to the testimonie of the  
Scriptures, of Fathers, th'articles  
of the Christian faith, the practise  
of the olde Liturgies, yea to the po-  
pishe

this Masse, and agreeth with the errors of Marcion, Valentinus, and such like: it is also contrarie to the nature of a Sacrament, it draweth with it a number of blasphemous errors, touching aswell the dietie as the humanitie of Christ.

The Scriptures do teach vs, that Christ before his passion did tell his disciples, that in the reall presence of his natural body, he would leaue not the world only, but them also. For in his praier immediatlie before his passion, he vttereth these vvordes: Nowe am I not in the world, but they are in the vvorld: And I come vnto thee, kepe those, holie Father, whome thou haste giuen me, that they maie be one euē as we are one. When I was with them in the vvorld, I kept them in thy name. And a litle before he saith, I leaue the vvorld, and go to my father. The poore shall you alwaies haue vvith you: but me you shall not alwaies haue.

*Iohn. 14. 18.  
or 17.*

*Iohn. 12.*

And according to these sayinges of our saulour Christ, S. Luke saith,

*Luk. 24.*

B

that

*A confutation*

that he ascended vp into heauen.

*Mar. 16.*

S. Marke saith, he was taken vp into heauen, and sitteth at the right hande of God.

The Angels said, he should come in such visible maner, as his Apostles sawe him taken vp.

*Act. 1. 3.*

S. Peter saith, heauen must holde him vntill the restoring of all things.

*Hypoc. 4.  
Colof. 3.*

S. Paule saith, that he is on the right hande of God aboue the heauens, and continuallie appeareth before his father for vs.

*Hebr. 8. 9.  
10.*

The Articles of our faith saie, he is in heauen at the right hande of God his father. Which saying can not be true, if Christ be really present vnder the formes of bread and wine.

*1. Corinth. 10.  
Euseb. in hist.  
Ecl. lib. 11. ca. 2.  
August. super  
Ioan. 1. 26.*

Also S. Paule saith, the children of Israel beeing in the vilderneffe, did eate and drinke the selfe same Christe that vve nowve doe: but if vve doe it reallie, vnder the formes of bread and vvine, then is it not true that S. Paule saide, for the bodie and bloud of Christe was not then



then really conceived in the womb of the Virgine Marie, therefore not of them really eaten. Therefore it followeth necessarilie, that they and wee doe eate the selfe and the same Christe, and that it is spirituall that vve eate, and not reall.

S. Paule saith, it vvas spirituall. S. Augustine saith, although the outward signes of the Sacramentes of the Israelites: and our Christian sacramentes bee diuers, yet the things thereby signified are all one, and therto he alleadgeth the place of S. Paule.

And against Faustum Manicheum he saith, *Quanto errore delirant qui putant multis signis sacramentis, que etiam res ipsas esse diuersas.* With what greate errour doe they lye, and deceiue, that thinke the substance or the thing of the Iewilhe and Christians sacramentes are diuers, because the signes and sacramentes are changed.

*Lib. 19. cap. 16.*

Bartrame also in his time, affirmeth the same thing.

*Ad Carolanum  
Magnum.*

It

*A confutation*

It is also against the authoritie of the Fathers. For they teach vs that Christ concerning his humane nature is in heauen, and no vwhere els, really present in that nature.

They also saie that there are two partes of euerie sacrament, the one inuisible, heauenlic and spirituall, the other visible, naturall, and terrestriall.

1. Cor. 10. & 11

They also vvith S. Paule do teach vs, that the substance of bread and vvine remaine still in the sacrament after consecration: vvich thinges be vtterlie vntrue, if the bodie and bloud of Christ be reallie present vnder or in the formes of bread & vvine.

*Aug. super Ioan.  
tract. 3.*

*tract. 5. super  
Ioan. cap. 12.*

That Christ is onelic present in heauen concerning his humane nature, S. Augustine manifestlic affirmeth. The bodie of our Lord (saith he) vvherein he did arise, can be but in one place, and his truth euerie vvhere diffused. And in an other place interpreting these vvordes of S. Iohn. The poore you shall haue alwaies vvith you, but me you shall

not

not haue alwaies. He saith, The good heare this, & are not forovvfull, he spake of the presence of his bodie. For according to his Maiestie, his prouidence, his ineffable and inuisible grace, he performeth that vvhich he said, Beholde *I* am vvith you vnto the ende of the vvorld: but according to his fleshe vvhich the vvorde tooke vnto it according to that which was borne of the Virgin, bound of the Jewes, nailed to the tree, put downe from the crosse, vvrapped in linnen, put in the graue, and according to that vvhich rose againe, you shall not haue me vvith you alwaies. Why so? because he was conuersant vvith his disciples, according to the presence of his bodie fourtie daies after his resurrection, and they accompanying him in beholding, not in folowing, he ascended into heauen, and is not here and there. He sitteth at the right hande of his father, & is here. For the presence of his maiestie departed not from vs. According to the presence of

*A confutation.*

his fleshe it vvas truelie saide vnto his Disciples, You shall not haue me alwayes. For the Church had him according to the presence of his fleshe, but a fewe daies, nowe the Church holdeth by faith, but seeth him not vwith eies.

*Aug. ad David.  
epist. 57.*

And in his Epistle to Dardanus (saith he) Doubte not but that nowe the man Christe is in that place from whence he shall come. Keepe vvell in minde and holde faithfullie the Christian confession, that he rose from death, and ascended into heauen, sitteth at the righte hande of the father, and shall come from none other place to iudge the quicke and the dead, and in the same manner shall he come againe. The Angelles also witnessing the same, as he vvas seene go into heauen, vwith the same forme and visible substaunce shall he come againe. For truelie he hath not taken nature or naturall properties, from that bodie vnto the vvhiche hee hath giuen immortalitie. According

*As 1. 1.*

ding to this forme of humanitie he is not thought to be euerie where. For we must take heede that we do not so stretch his diuinitie to his manhoode, that we take awaie the veritie of his bodie. It followeth not, that because his manhoode is inseperably vnited vnto his Godhead, that therefore he is euerie where as God.

And in the same place God and man is one person, and Iesus Christ is bothe God and man, and is therefore euerie where as hee is God, but he is in heauen in that he is man.

And again the same father saith, *Ibidem* Doubt not but that Christe is in some one place in heauen bicause of the maner of his verie true or naturall bodie.

And in another place, See you Christ ascending into heauen, beleeue in him being absent, truste in him that is to come, and yet by his secret mercy feelee him present.

Against the heretike Faustus a Maniche he saith, that christ according

*A confutation*

*Aug. in Psal. 46.*

*Aug. contra Fau-  
stum. lib. 20. ca. 2.*

to the presence of his bodie, could  
not be in the sunne, in the moone,  
and vpon the crosse at one time.

The same thing in effect doth the  
same Augustine write vpon the E-  
pistle of S. Iohn.

*Ciril. super Ioan.*

*lib. 2. cap. 3. lib. 6.*

*cap. 14. li. 2. ca. 21.*

Cirill also in diuers places, as vpon  
Iohn in his seconde booke the  
thirde chapter, in his 6. booke his  
14. chap. affirmeth the same thing  
that Augustine doth, touching the  
absence of Christ from vs in the re-  
all presence of his bodie: and a-  
mong other things he saith, Christ  
could not be present with his Apo-  
stles in the flesh, after he had ascen-  
ded into heauen vnto the father.

*Idem in Ioan.*

*cap. 3. lib. 2.*

So saith Origen, that Christ as he  
is mā, is not euerie day present: but  
his diuine power that vvas and is  
in Christ, is euerie daie present.

*Origen in Mat. 1.*

*Vigilius contra*

*Eutichen lib. 1.*

Vigilius saith also, that the sonne  
of God in his humanitie is gone  
fro vs: but according to his deitie  
he saith, *I am* ywith you vnto the  
vworlds end. In the shape or forme  
of a seruant, that he tooke from vs  
into heauen, he is absent from vs,  
and

and yet notwithstanding he is both  
absent and present.

And in his fourth booke, If there  
be one nature of the vword and the  
flesh, how is it that vwhen the word  
is euerie where, the flesh is not eue-  
rie vwhere. For vwhen he vvas in  
earth, his humanitie vvas not in  
heauen. And novve because it is in  
heauen, it is not in earth, & so cer-  
tainlie is it not, for vvee looke for  
Christ to come from heauen accor-  
ding to the same flesh, which Christ  
vve beleue nowe to be vvith vs in  
earth according to his vvorde or in  
his diuinitie. Therefore according  
to your opinion the vvord is con-  
tained in some place vvith his flesh,  
or els his flesh is euerie vwhere vvith  
the vvord, because one nature doth  
not receiue diuers and contrarie  
things into it selfe. And it is much  
diuers, contrarie, and vnlike to be  
circumscribed in one place, and to  
be euerie vwhere : for the vvorde is  
euerie vwhere, but the fleshe is not  
euerie vwhere. Whereby it appea-  
reth that one and the same Christe  
consi-

*Figulus lib. 4.*

*A confutation*

consisteth of both the natures, the  
worde and the fleshe.

*Symbolon Damasci*

This is the faith and catholike  
confession which th'apostles deli-  
vered, the martirs confirmed, and  
the faithful do kepe vntill this day.

*Chrysost. de Spirit.  
sancto.*

*Hiero. in explicat.*

*Symboli.*

*Fulgens. ad Trasi-  
mund. regem.*

To these might be added Fulgen-  
tius, Damasus, Chrysostomus, Hie-  
rome, Bartrame, and Barnarde, but  
these recited be sufficient to teache  
vs that Christes body & bloud are  
not really present in the formes of  
bread and wine: for if that were  
true, then were it false to say, that  
Christ in his humane nature is not  
now in earth: but in heauen, his  
humanitie is in one place in heaue.  
The Church had Christ but a few  
daies with it, after his resurrection,  
according to his manhood. He can  
not be in diuers places according  
to his manhood, Both the natures  
of Christe. are still reserued in their  
properties without confusion, nei-  
ther is the Deitie tyed to one place  
by reason of his humanitie, nor yet  
is the humanitie in many places by  
reason of the deitie. These things  
haue



haue these fathers taught to be the catholike faith, whiche faith by no means can stand with the real presence, the real presence therefore is contrarie to our Christian faith.

Thirdly, this carnall presence is cōtrarie both to the practise of the old Liturgie, and also the words of the Popish Masse. Th'olde Liturgies exhort the people to lifte vp their hartes from the signes into heauen saying, *Sursum corda*, the people answered, *Habemus ad dominum*, We lift them vp vnto the Lorde. And this was done that the people shoulde not so much fix their eyes vpon the signes present, as their hartes vpon the Lord Christ being in heauen.

*Liturgia Chrysost.  
tom. 5.*

*Dionis. ecclesiast.  
Hierarchia, cap. 2.*

Nowe if Christ were really present in the bread, then vvere it not only vaine, but vicked also to exhort the people frō the place that is vnder or before their eies vwhere they say Christ is really present, into an other place where Christ is far distant. For if he be really in the bread, then ought wee not onely with eies, but also with hart, faith, and

*Canon. Missae.  
Te igitur. &c.*

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and minde to seeke him there. For if he be there, then is he especiallie there for vs. But he is not there really, therefore according both to the practise of th'olde Liturgie & Masse in this point he is to be sought by faith in heauen, vvhether he is at the right hand of God.

Againe, the popishe Masse doth twise after cōsecration make praier vnto God for those things that be before them, namely the bread and vvine in this sorte. First the priest crosseth the bread, and the chalice fūe times, saying : In the memoriall of thy resurrection, and glorious ascension, we offer vnto thee of thine owne giftes, a pure hoste, + an holie hoste, + an immaculate hoste, + holie bread of eternall life, + and the cup of euerlasting health, + vpon the vvich giftes we beseeche thee vouchsafe to looke cherefullie and mercifullie, and receiue it as thou sometime receiuedst the giftes of thy iust childe Abell, and the sacrifice of our Patriarke Abraham, and that which the high priest

*Callos. 3.*

*Gabriel Biel in  
sacramenti Miss.*

*Durandus ibidem  
super secreta.  
Isolocus.  
Cisterciensis  
ibidem super  
secreta. Te  
ignis. &c.*

priest Melchisedech did offer.

Again immediatly after the priest  
praieth in this maner : We humbly  
beseech thee almightie God, com-  
maunde that these giftes maie be  
caried by the handes of thy holic  
Angels in thy high altar before thy  
presence, or sight of thy diuine ma-  
iestie. Now must this practise either  
denie the real presence of Christ in  
the bread and wine after their con-  
secration, or els vvith great blas-  
phemie confesse, that their priestes  
take vpon them to be mediatoours  
betwene God the sonne & God his  
father. For they first blesse & crosse  
him, if he be there reallie present,  
thē they desire the father to looke  
mercifullie and cherefullie vpon  
him, then doe they desire that the  
Angels maie carie him vp into his  
fathers presence. *I praie you shall  
vvee thinke these thinges to agree  
vvith the Real presence of Christ ?  
What shall vve thinke? that God is  
angrie vvith his sonne, and that he  
needeth to be intreated for? Or  
shall vve thinke that the deitie of  
Christ*

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Christ is not able without helpe of Angels to carie him selfe into heauen, who rose from death, and ascended into heauen by the power of his deitie? Or shall vve thinke that the reall presence of Christ is at anie time absent from his father vwho continually maketh intercession for vs at the right hande of his father? No, no, this practise dothe declare vwhat the first Church did thinke of the simbals, namelie that they vvere sacramentes of Christes bodie and not his reall and naturall blood in deede and substance.

Fouthly, this imagination of real presence vnder the formes of bread and wine, confirmeth two maner of waies, th'opinions of Marcion, Valentinus, Eutiches, and suche like, which either demed Christ to haue a naturall bodie, or els that his naturall bodie vvas deified, and so became one nature with his deitie, whereby the naturall prophets of his humanitie, as to be put in one place at once, to be locall to haue forme, quantitie, lineamentes and propor-

1. Ioh. 2.  
Act. 2  
1. Ioh. 3.

Magister sent. n.  
lib. 4. dist. 11.

Guiller. Vocill. in  
senten. lib. 4.

Lirwode in  
promiss. lib. 1.

Durand. rational.  
lib. 4. part. 1.

proportion of a naturall bodie,  
 vvere vtterly destroyed and done  
 away. This doth this real presence  
 as I saide bring in againe; for the  
 Papistes say, that this real presence  
 in the bread and wine is without  
*Quantum*: that is, without forme,  
 proportion, or any lineamentes or  
 diuision of members, that where  
 the flesh is, there is also the bloud,  
 and where the head is, there are al-  
 so armes, body, feete, and all the  
 rest. By which confusion vwith Mar-  
 cion and the rest, they destroie the  
 veritie of Christes humane nature,  
 For as the scriptures and fathers do  
 teach vs, Christes humane nature  
 was not, nor could not bee other-  
 wise proued; then by forme, quan-  
 titie, lineamentes, and proportion  
 of his body. He saide to Thomas,  
 bring hither thy finger and feele: *Iohn. 2. 13*  
 and to all his disciples when he was *Luk. 24.*  
 risen, Feele and see, for a spirit hath  
 not flesh and bones as you see me *1. Iohn. 1.*  
 haue, feare not therefore for it is I.  
 And S. Iohn sayth, That vvhich vve  
 haue scene vwith our eyes, handled  
 with

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*Lombardus.*

*Scotus.*

*Dionysius.*

*Gabriel Biel.*

*Chilstonus.*

*Hardingus & e-*

*iusdem farraginis*

*velutones quam-*

*plurimi.*

with our handes, &c. When accidents by this meanes are taught to be without substances, as whitenes, roundnes in the bread, rednes in wine, and taste in them bothe, and yet nothing is either white, round, red, or tasteth. I praie you for as much. as this sacrament is a certaine, a visible, and sensible signe of Christes body, natiuitie, death, and resurrection, shall not the heretikes saie in deede, he appeared to be borne, to die, and to rise againe, but in truth he did not so? For as in the sacrament of his natiuitie, death, & resurrection, there appeareth to our senses, vyhitenes, roundnes, and taste, and yet in trueth nothing is either white, rounde, or tasteth: euen so Christe appeared or seemed to do and suffer these things, but in deede and trueth it vvas not so?

*Tertul. contra*

*Marcio lib. 4.*

*Ireneus contra*

*hereses lib. 4.*

*cap. 32. & 34.*

*Theodores. contra*

*Nest.*

*Gelasius contra*

*Eutiche.*

*Chrysost. ad*

*Cesarium monac.*

*Contra Apollina.*

Against this reason can there be no exceptio taken, for th' auncient fathers, Tertullian, Ireneus, Theodote, Gelacius, Chrysostome, and others did by the reall substance of bread

bread and vvine conuince these heretikes of falshood, and confirmed the trueth of Christes birth, death, resurrection, and ascention into heauen. Which thing surelie they could not haue done, if the substance of bread and vvine remaine not in the sacrament. For the heretikes would haue cōcluded against them as aforesaid.

Fifthlie, this opinion of real presence destroyeth the nature and propertie of a sacrament, whose nature and propertie is in signifying to be like the thing they do represent and signifie. So saith S. Augustine, Except (saith he) the sacramentes had some similitude of those things vvhetherof they be sacramentes, they trulie could be no sacramentes. And because of this similitude they obtaine the name of those thinges vvhetherof they be sacramentes: as after a certaine manner of speache the sacrament of the Lords body is called the Lords body, the sacrament of his blood is called his blood. &c.

*Aug. ad Rom. epist. 23.*

*1. Cor. 11. 10.*

C.

This

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*Aug. super Ioh. 1.*  
*cap. 6. tract. 4.*  
*Ireneus lib. 4.*  
*cap. 34.*

*Aug. ciuit. lib. 10.*  
*cap. 4. & 5.*  
*Cyprian. de carne.*

This analogie & similitude standeth in feeding, nourishing, comforting, and in vnion or fellowship, for bread & wine do fede, nourish, & comfort the natural body, euen so the bodie and blood of Christ with the merits of his passion, do spirituallie fede, nourish, & comfort our soules, and as many cornes and grapes are vnited into one lose, & one vvine : euen so are vve vnited in one mysticall bodie, communion and fellowship vvith Christ, vvho is our head. But accidentes vvithout substaunces do neither doe, nor shewe these things, therefore haue not the nature and properties of a sacrament. Againe a sacrament is a visibie signe of an inuisibie grace : but accidentes vvithout substance can neither be seene, nor yet possible be : and sure I am they vvil not saie these accidents are fixed and staied in the real presence of christ. Therfore the premises being true, namelie that there must nedes be a similitude, proportion, & analogie betweene the sacramentes and the  
grace



grace signified, the which similitude by the testimonie of S. Paul, Tertulian, Cyprian, & manie others, standeth in feeding, norishing, cōforting and vniting, as aforesaid, this reall presence therfore vtterly destroyeth the nature and property of a sacrament.

1. Corinth. 10.  
T. r. c. contra Mal.  
Iren. contra Va.  
lib. 4. cap. 34.  
Aug. loco pred. de  
pro in sermo scura  
die fecit: pasce.

Sixtly, it draweth vvith it manie blasphemous errours, both against the deitie and humanitie of Christ, whereof for breuitie sake I touch but a fewe.

First, if Christ be reallie present in the bread, then that thing be-  
ginneth now to be God, vvhicke a litle before vvas bread, and so with Arrius the seconde person is made a creature. Thus in deede do Papistes vvith blasphemie speake of the sonne of God, saying, the priest is the creator of his creator, or him that made him. Their practise also affirmeth that that thing which is God made and doth come to corruption. For the vvine sowreth, the bread mowldeth and is burnt. Now for as muche as the humane

Discipulus de cruce  
dixit: Christus fili  
deus in sacra-  
mento ordinis.

De hac re inter  
Scot. & Ar. Tho-  
mas, & Sorbon.  
scilicet, de locustis  
rum excentibus,  
magna est con-  
troversia.

C a nature

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nature of Christ is so inseperably vnited vnto his deitie, that since his resurrection his humane nature is in no place : but there is also his deitie , it followeth necessarilie when that sowreth, mowleth, and is burned that is the reall bodie and bloud of Christ, that the deitie also with the same sowreth, mouldeth, and is burned. And by this means the glorified bodie of Christ which hath put off mortalitie, and put on immortalitie, is not onelie giuen to corruption and mortalitie againe : but also the deitie is geuen vnto corruption vvith the same. Next if there be a real presence, then had Christ either two bodies, one passible vvherein he died, and an other impassible vvich he gaue to his disciples, or els vve muste saie vvith the master of sentences, that the Disciples did eate a mortall and passible bodie, such as Christe then had, and vve an immortal and impassible bodie, suche as he nowe hath. Now vvwhether of these opinions be holden, they are false and blas-

*Magist. sentenc.  
lib. 4. dist. 11.*

*Durand. rational.  
lib. 4.*

blasphemous.

First, to say Christ had two bodies is monstrous, against scriptures, & against fathers. Secondlie, to saie vwith the Master of Sentences, that he gaue his disciples a mortall bodie, and vnto vs an immortall bodie, is false & against S. Paule, who saith, That vvhich I receiued of the Lord, do I giue vnto you, for the Lord Iesus in the same night he was betrayed tooke bread, &c.

2. Cor. 11.

Also if there be a reall presence, then the vicked do eate the fleshe of Christ and drinke his bloud, yea mice, yea hogges maie doe it, saith *Alexander de Hales*. The Master of sentences is brought into a maze, not knowing vvhath to saie in this matter. Some other saie, it is no inconuenience to saie, the mouse eateth the bodie of Christ, when she gnaweth the host. M. Harding confesseth, that the vicked, yea mice and dogges maie eate the bodie of Christ reallie and in dede. But whether they do or not, for as much as it doth containe no article of our

*Lib. 4. dist. 12.*  
*Alex. de Hales*  
*parte. 4. quest. 48.*  
*Glossa. dist. 9.*  
*Guiller. Veruel.*  
*in sentent. li. 4.*  
*dist. 9.*

*Harding in his*  
*reply.*

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faith, but the vvhettinges of the  
scholemens wits, it doth not preiu-  
dicate the trueth of Gods vvorde,  
neither is hurtefull to anie mans  
iudgement, saith M. Harding. Thus  
it foloweth with great blasphe-  
mie and monstrous absurditie, that the  
vvicked and mice do liue by Christ  
also, for they eate Christ, & hogges  
and dogges maie do the same. For  
Christ saith: He that eateth my flesh  
and drinketh my blood, shall liue  
for euer. But this conclusion vvich  
by no meanes can be auoided if  
there be a reall presence, is absurdo  
and most blasphemous, against the  
glorie of Christ, the trueth of his  
vvord, and th' authoritie of the fa-  
thers, vvho saie that the euil receiue  
the sacramentes to their condem-  
nation, but they do not eate or re-  
ceiue the thing signified by the sa-  
craments. Wherby it appeareth that  
no church or father either Greeke  
or Latin did of manie hūdred yeres  
after the ascentiō of Christ, receiue  
or holde this grosse and absurde o-  
pinion of real presence.

Lastlie,

Isa. 4.

August. super  
Isa. 4.

Lastlie, forasmuche as this real presence dependeth vpon the intention of the priest consecrating, vvhich intention by the opinion of the scholemen, (as vvell appeareth by Scotus, Gabriel Biel, Durand, & a number mo) it is impossible to proue the same at anie time, because no profe can be made of the mind or intention of anie man, for no man knoweth vvhath man intendeth but God alone. And it is impossible to knowe vvhath the priest intendeth, vvhose intent as it is the ground and foundation of this real presence: so is it most vncertaine; yea more vncertaine then anie shadowe, although twentie thousande priestes vvere consecrating at once, for their mindes are more vncertaine then the bodie of anie shadow, yea be it a vvether-cocke. Experience hath so taught the papists the veritie of the wauering cogitations of their priests, that they haue in the secrets of their Masse deuised the stopping of their eares, & shutting of their eies, for feare of distractions.

THE

Scotus super sent.  
lib. 4. c. 9.  
Durand. rational.  
lib. 4.  
1. Cor. 2.  
Rom. 8.

In brica in c. 1. 1.  
M. 1. 1.

THE OBJECTION.

**W**ell it might be, that some one in his heart thought amisse of that holie mysterie, and that some fewe in corners also conspired against the truth thereof, as Wickliffe and some other like : as nowe full manie maie be suspected to thinke that Christ is not the saviour of mankind. But as no Christian teacheth openlie and in expresse wordes this day, that Christ is not the redeemer of the worlde, so did no man with the toleration or authoritie of any spiritual Pastor, in open pulpit preach, write, or professe, that the bodie of Christ was not present in the Sacrament of the altar, if the Priest had once fulfilled the solemne benediction which our Lorde Iesus commanded,

THE ANSWERE.

**W**hat you call spiritual pastors I knowe not, but well I vvote the Apostles of Christ, the primitiue fathers, Origen, Tertulian, Ciprian, Irene, Theodorete, Chrysostome, Gela-

Gelasius, Vigilius, and Augustine, yea and Christ himselfe (who was I thinke a spirituall pastor) haue spoken against this reall presence, not secretlie and in corners, but openly in pulpits long before Wickliffes time.

Wickliffe lived in  
the yeere of our  
Lord. 1376.

Th'untrueth therefore of this vvell appeareth by that which hath already bene saide. Christ himselfe reproveth the Caphernaïtes grosse opinion of eating his fleshe, & drinking his blood really and carnallie, and taught the eating & drinking to be spiritual and by faith. So doth S. Paule with the residue of the holie fathers, and the practise of the first Church, teach vs (as is already shewed) a spirituall eating, and no reall. S. Cyprian saith, *Nostra vero & ipsius coniunctio, nec miscet personas, nec unit substantias, sed effectus consociat & confederat voluntates*: Our conjunction and his, neither blendeth the persons, nor yet vnites the substances, but ioyneth the affections, and coupleth the willes. That Beringarius, Wickliffe, Hierome de Praga,

Iohn. 6.  
1. Cor. 10.

August. super  
Ioan. cap. 6.

Super Psal. 95.  
Cyprian de cœna.

Praga, and Hus, are noted among the first that preached and vvrit against the real presence more sharplie and more plainlie, then anie other before them had done, proued not their vvriting and doctrine either to be false or new, but rather cuidētlie declareth the time wherein th'opinion of this real presence beganne to bee receiued into the Church. Against which corruptiō these men did most sharplie set thē selues, and as the true ministers of Christe vvith the authoritie of the scripture, the practise of the firste church and fathers, did resiste and gainsaie this erroneous and newe doctrine. And on the cōtrarie part, the Bishops, Cardinals, Monks, and Friars, vvith all the rest of the clergie as the ministers of Antichrist, did by tirannie, general Councils, false & diuclishe miracles, cause the Church to receiue this opinion of real presence, vvhich before that time vvvas strange and vnknownen.



THE OBJECTION.

**O**N the other side, if in the first six hundred yeeres the Christians had believed as the Lutherans, Protestantes, Swinglians now do, he that had first begun to haue taughte the real presence of Christes bodie & bloud, vnder the formes of bread & wine, must at that time haue bin noted and reputed for an heretike, he wust haue bin conuincied by some general or prouincial Councell, kept either in the East Church, or in the West, the Preachers and Doctors of that age shuld haue written against him.

THE ANSWERE.

**T**He diuersitie of these names deuised by the Papists, with a number mo besides, as Calvinistes, Hugonites, Prescians, and vwhat not? bring no new articles of faith, or diuersitie of opinions into the vworld, or be deuided in substance of Religion (Martin Luther onelie excepted in one poynt,) but holde and teach the

*A confutation*

the auncient and Catholike faith,  
deliured by Christ and his apostles,  
in the canonicall bookes of th'olde  
& the new Testament, wherein they  
continuallie heare the voice of the  
true shepheard and sauiour Christ,  
and vwhereby they knowe the Ro-  
mish church to be the sinagogue of  
antichrist, & therefore being warned  
by the scripture, they flee from it as  
from the bottomles pit of darknes  
and denne of vncleane beasts, from  
whence these fise hundred yeeres  
there hath flowed vnmeasurable  
stormes of Sectaries, aswel disagre-  
ing in substance of religion & wor-  
ship, as in name and profession, as  
appeareth by the Premonstatenses,  
Augustinians, Dunstinians, Benets,  
Bonames, Monkes, blacke & white,  
Barnardines, Franciscanes, Bene-  
dictes, Augustine friars, Crossed  
friars, blackfriars, white friars,  
some beggers, some lyers in steede  
of preachers, some Minores, some  
obstinare, with Hermites, Ankors  
both men & women, with Nunnes  
of all sortes, and last of all the secte  
of

Apoc. 9. & 13.

Ej. 16.

of Iebusites, and all these, I saye, with an infinite number besides, who do differ in sect, habite, worship of God, (or dishonouring of God rather) and substance of religion.

But if there be anie difference at anie time among vs, it is onelie about suche remainders of Poperie, as the misbegotté bastards of Antichrist haue left among vs. In dede as the deare children and seruantes of God, Peter and Paule did sharpe-  
lie contende about the reliques of Iudaisme: euen so at this day some contention nowe and then ari-  
seth among the preachers of the Gospell about some remnantes of poperie, which for our great vn-  
worthines God hath yet left amōg vs, as he did leaue a remnāt of Ca-  
nanites, Hethites, Iebusites to trie the children of Israel withal.

*Galla. 2**Indicum.*

The mysterie of iniquitie (as the Apostle said) did worke euen from the beginning with increase of loy-  
tering laborers, and decaie of faith-  
full pastors. Cyprian saide in his  
time,

*A confutation.*

*De delictis &  
tentatione dom.  
Paul. 7. 2.  
2. Tim. 3.*

*Math. 24.  
1. Thess. 2.  
Iohn. 4.  
Apoc. 6. & 9.*

time. *Rarus* hodie *Phinies*, qui perfode-  
rat *impudicos*: *rarus* *Moses* qui occiderat  
sacrilegos, *rarus* *Samsuel*, *rarus* *Iob*, *rarus*  
*Noe*, & flets cum *Apostolo* dico: inimicos  
crucis Christi, qui terrena sapiunt magi-  
stratus quorum deus venter est, qui in  
hys qua dicere nefas est, elegantur & glo-  
riant. At this day *Phinies* that may  
thrust through the shamelesse, is sel-  
dome found: *Moses* to flea the ido-  
laters is rare, *Iob*, *Aaron*, and *Noe*  
be verie thinne. I saie vwith th'apo-  
stle vweeping, the enimies of the  
crosse of Christ that sauer earthlie  
thinges, teachers vwhose bellie is  
their God, impudentlie reioyce &  
glorie in those thinges, vvhich once  
to name is vvicked, *venerunt peri-  
culosa tempora que predixit apostolus*,  
the daungerous times vvhiche the  
Apostle foreshewed are come. Yet  
before the generall Apostasie (whi-  
che our Sauour Christ foretolde,  
th'apostle *S. Paule* prophesied of,  
and is so euidentlie described in  
the Reuelation) did come, there  
coule no herisie no sooner arise,  
but that the vvatchefull pastors  
did

did by and by note the autor thereof by vwriting, and afterwarde through the helpe of godlie Emperours in Councils both generall and nationall, condemne such heresies vvith their authors, as well appeareth by ecclesiastical histories. For although the mysterie of iniquitie did euen in th'apostles time worke in the hands of Antichristes ministers, yet through the diligence of good pastors it vvas mightilie vvithstood: but after the departure of these faithfull pastors, through the negligence of such as afterward sought their owne ease vvith promotion and great dignities, and falling fast aslepe with pleasure and securitie, the enuious man found fit time & oportunitie for the better sowing of his cokle & darnel, so that the ministry of the gospel decayed, the truth was gretly darkned, & the church of God vvas not only vvith many corruptions & superstitions defaced, but became a pray vnto rauening wolues, which vtterly ouerthrew the first beawty therof, and  
chased,

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chased, banished, and put to flight  
the true ministerie of the Gospel of  
Christ. Whereby the man of sinne  
inuaded the temple of God, sitting  
therein as though he had bin God.  
After this (*I saie*) the noting and  
vvithstanding of heresie vvaxed  
much colder, and for a time the  
churche or sanctuarie vvvas troden  
vnder foote, and the true members  
of Christes Church driuen into the  
vvildernes, vvher God did provide  
a place for the same. For after a  
thousand yeres ended, Satan being  
for a time letten forth of the bot-  
tomlesse pit, the man of sinne inua-  
ded the Church of God, as wel ap-  
peareth in the Reuelation, where-  
unto agreeth manie writers of that  
age. Arnolphus the Bishop of Au-  
relianense saide openlie of the Bi-  
shop of Rome: *Quid hunc in sublimi  
folio residentem veste purpurio & aureo  
radiantem, quid hunc inquam esse cense-  
tis. Nimirum si charitate destituatur,  
solaq; scientia inflatur & extollitur. An-  
techristus est in templo dei sedens & sese  
ostentans quasi sit Deus.* What do you  
iudge

Matth. 7.  
2. To. 7. 1.

Apoc. 12. & 13.

Apoc. 6. 20.

Arnolph. in concilio  
Rauesi.  
anno. 1015.

Iudge of him that sitteth in so high a throne clothed in purple and shining vvith golde, vvhat I praie you do you thinke of him, truelie beeing voide of loue, and puffed vp vvith knowledge, he is verie Antichriste, sitting in the tēple of God, boasting of him self as though he were God.

Apoc. 19.

Eberchardus also the archbishop of Salisburg said opely in the Coucel of Reginoburg, *Sub Pont. Max. titulo, pastoris pelle lupū seuerissimū (nisi tæci sumus) sentimus*: vnder the name of the chiefe or greatest Bishop, except vve be blinde, vve feele the most cruel vvolf in the clothing or skinnie of a shepheard.

In concilio Reginoburg. an. 1240. tempore Friderici secundi.

Math. 7.

And againe, among manie other thinges, to this purpose he saith, *Hildebrandus ante annos centum & septuaginta, primus specie religionis Antichristi imperij fundamentum iecit*, Hildebrande an hundred and seuentie yeres ago, vnder the shew & cullor of religion did first lay the foundation of Antichristes Empire or kingdome. And againe he saith, *Pontifices, Babilonis soli regnari cupiant*,

D

ferre

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*ferre parem non possunt, credite experto non cessabunt donec imperatore in ordinem redacto, Romani imperij honore soluto, pastoribus veris oppressis, per hunc morem omnia extinguant, omnia pedibus suis conculcent, atque tui templo Dei seddeant, extolianturq, super omnia id quod colitur.* The Bishops of Babilon desire to reigne alone, they can abide no peere, beleue him that hath made a triall of them, they vwill neuer haue done vntill they haue broughte th'Emperour vnto their bowe, dissolued the honor or maiestie of th'empire, and oppressed the true pastors of Christ, that in this sorte they maie extinguish all thinges, and tread al things vnder their feete, and that they maie sitte in the Church of God, exalting the selues aboue euerie thing that is vvorshipped.

2. Thess. 2.  
Apoc. 9.

To these maie be added Ioachim Abbas, Franciscus Petrarcha, Marfilius Patiuinus, Michael Cecenus, Baptista Mantuanus, Laurentius Valla, Hieronimus Sauonarola, and before these foure hundred yceres the



the Waldenses, with manie other that shewe howe the Pope innaded the church, and oppressed the true ministers and pastors of the same, whereby vvithout resistaunce hee might do vvhat he listed. But these fewe out of manie haue I noted, bicause the propounder of these questions vvould beare the vvord in hand that his Romish church, euen from the Apostles time haue holden their faith or articles of religion vvithout contradiction or gainsaying of anie (except those that he hath named) that the Reader maie vvell perceiue, when the resistance of errors vvaxed faint, & by vvhat meanes the Church grewe vnto great decaie, and also vvhat litle credite the papists deserue in their sayings and vvritings.

Thus also from the time of the Machabees, vntill the comming of Iohn Baptist, did the hipocriticall Pharisees vvithout controlement corrupte the lawes of God, and yet I thinke no man vvill saie that they had the trueth, bicause before the

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comming of Iohn Baptist and our  
sauour Christ no man did controll  
them. No more maie any saie that  
popishe errors be no errors because  
no man vvas able to vvithstand the  
in these last fīue hundred yeres.

THE OBJECTION.

**I**T is not possible that all the vvhole  
Church which to that daie had belie-  
ued the misteries to be consecrated vpon  
the altar, to be no more but onelie bread  
and vvine, to be onelie tokens of Christes  
bodilie absence in substance to be neither  
a sacrifice propitiatorie, nor the real bodie  
and blond of Christ, should soderlie tho-  
roughout all nations change their catho-  
like and vniuersall beliefe, vvithout anie  
trouble or tumult at all, vvithout anie  
contradiction or disputation, yea vvithout  
any man knowne or ener heard of vvich  
should first commend vnto them the newe  
opinion of nine hundred yeres olde. Is it  
credible that so manie millions of Chri-  
stian men, as vvēre in the Church at the  
ende of the first sixe hundred yeres, belie-  
uing

ning the one yeere those halowed thinges  
upon the altar to be stil bread and vaine,  
should the next yere after altogether, in al  
countrie & languages, fall down prostrate  
or kneele, or at the least bowe to the verie  
same thinges, as to the true bodie of their  
maker & sauour, which before they had  
bin taught to be vnreasonable & vnse-  
nsible creatures? And did they al this with-  
out anie guide or preacher vvhich mighte  
will them to do this? Or did all the pre-  
achers in Christendome at one moment  
change their mindes, and bid the people  
do so? Or did some fewe go through the  
partes of the vvorld, and vvithout resis-  
tance of anie man preach that newe do-  
ctrine? Were all the pennies of vvriters of  
histories so tied, that none of them all was  
able to vvrite anie one mans name vvhich  
after the sixe hundred yeres past taught,  
first, seconde, third, or at anie time that  
change of belife throughout Christen-  
dome? Was that Heretike so almightie  
that no man durst vvrite his name, nei-  
ther vvhilest he liued, nor vvhen he was  
departed out of this vvorld? If the man  
were vnknoen, at the least vvhy had  
his sect no proper name? Was not there

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*one learned man in the Church of God,  
either willing or able to resist the force  
of new doctrine in the matter of Chri-  
stes Supper.*

THE ANSWERE,

**F**irst the true Church of God  
did neuer thinke so singly of  
the reuerent mysteries, as to  
saie they were no more but  
onlie bread and vvine, onlie tokens  
of Christes body absent in substance,  
but belieueth them, and receiueth  
them to be holie mysteries vtherby  
the Lords death is laide before our  
remembrance, all the righteousness  
and benefites of his death & passi-  
on are offered vnto vs, the vvliche  
things being of vs by a liuelie faith  
receiued, bring vvith the remission  
of our sinnes, renting and feeding  
of our inwarde man to euerlasting  
life. And thus after the bread and  
vvine beeing once altered from  
prophane vies vnto the nature of  
a Sacrament, are no more saide  
to be onlie bread and vvine, onlie  
tokens

tokens of Christes absence in his substance, but they are the sacramentes of the Lordes death, the bread of the Lorde, and the cuppe of thankes giuing, vvherein the vvorthie receiuer is made partaker of the Lordes bodie, and of the Lordes bloud, to his great ioy and comfort.

*Corinth. 10. 27. 18.  
Aug. ep. 18. 26.*

As concerning the Lordes presence & absence, there is sufficiently saide before, neuerthelesse the first Church neuer acknowledged anie other presence in this sacrament, then they acknowledged in the sacrament of baptisme. Suche a presence as agreeth with the veritie of Christes body being in heauen, and with the nature of a sacramēt. Both the sacraments, althogh they admit no real or naturall presence, yet do they admit & witnes such a presece as being spiritual and heauenlie, is also most comfortable & effectuell.

For as in baptisme Christ by the power of his spirite is present to washe away our sinnes, to regenerate vs, & make vs members of his

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*Isidori.  
Ephel. 3.  
Cobiff. 2.*

*Super Ioan. homi-  
li. 50.  
Gailat. 3.*

*Super epist. ad  
Eph. homi. 20.  
Ephel. 5.*

*Beda super 1. Cor  
cap. 10.  
Aug. in sermone  
ad infantos.*

misticall bodie, yea bones of his bones, and fleshe of his fleshe, and yet is there in this worke of our regeneration, no reall presence of Christ, or change of anie substance imagined, but alas spirituall, supernaturall and heauenlie. *Habes Christum in presentiper baptismatis sacramentum*, saith S. Augustine, thou hast Christ present by the sacrament of Baptisme.

We are saith Chrysostome in baptisme made flesh of Christes flesh, & bones of his bones. And againe speaking of Christes presence in the Eucharist: *Sic & in baptismo*. Euen so is he present in the sacrament of Baptisme.

And the reuerent father Beda, *Nulli aliquatenus ambigendum est, tunc unumquemque facilius corporis & sanguinis Christi participem fieri quando in Baptismate membrum Christi efficitur*. No man may doubt but that euerie faithfull man is then made partaker of the bodie and bloud of Christ, when he is made a member of Christ. To these might manie  
mo

mo fathers be added, but these are sufficient to proue, the selfe and the same presences of Christ to be in the sacrament of Baptisme that is in the Eucharist.

For when we acknowledge our birth to be altogether spiritual, and nothing materiall, naturall, or corporall, and to be vvrought vvithout the real or naturall presence of Christ, by vvhom yet neuerthelesse we are regenerated and made the sonnes of God, it were not onelie foolishhe, but a monster to imagine the feeding and nourishing of this life vvhich commeth by this birth, to be otherwise then according to the nature of the birth. The birth is altogether spirituall, the nourishment therefore is altogether spirituall. Christ is effectuellie in regeneration bestowed vpon vs, so is he effectuellie offered and bestowed in his vvord, and yet doth no man imagine that Christ is included in the vvater, or in the letter of his vvorde: *Christus auditu denotandus est, intellectu ruminandus, & fide digerendus.*  
Christ

*Origen. in lib. 4.  
homil. 4.  
& super Exod.  
homil. 13. & super  
lib. 4. hom. 9.  
Tertul. de carnis  
resurrectione.*

*A confutation.*

*De carne domini,  
in medio.*

Christ must be eaten by hearing,  
chowed vpon againe by vnderstan-  
ding, & throughly digested by faith.  
And S. Cyprian, *Esus huius carnis, est  
quadam cupiditas, & quoddā desiderium  
manendi in Christo, quod est esca carni,  
hec est anima fides, non dentes ad mor-  
dendum acuiamus, sed fide sincera panem  
sanctum frangimus.* The eating of this  
flesh of Christ is a greedie appetite,  
& a lōging desire to dwel in Christ.  
Loke vwhat meate is vnto the body  
euē the same is faith vnto the soule.  
We whette not our teeth to bite  
with, but vvith a true faith vve  
breake this holie bread. Christe is  
not reallie saide to be present ei-  
ther in the letter, or in the vvorde,  
& vvhy then should not vve thinke  
the same in the supper, when we see  
and vnderstande that his pre-  
sence bothe in baptisme and in  
his vvorde is certaine and effec-  
tuall, and yet neither real nor cor-  
porall.

Moreouer this presence of Christ  
in his vvorde and sacraments, is so  
far beyond the reche of our simple  
vnder-



understanding, that vve be not able to comprehend it by wit and reason, and therefore beleue it by faith, assuring our selues that God is most true in his promises. Wee therefore rather feele the benefite and comfort of his presence in our hartes and minds by a liuely faith, then are able to expresse it by our owne vvitte and tongues. The search after this ineffable maner of Christes presence in this sacrament hath brought a number into a dangerous Laberinth, and in the end brought foorth this absurde, monstrous, and blasphemous opinion of the real presence by the vvaie of transubstãtiation, ful of al idolatrie and superstition, taking the outward signs in this sacrament for Christ therby signified, and th'acti- on, vvhich duellie performed doth call Christes death to our remembrance (which to do is the principal end of this sacramēt) for the sacrifice of Christes death, vvhereof this sacrament is (as saith Augustine & Chrysostome) but a remembrance.

And

*Matth. 26.*

*1. Cor. 11.*

*Aug. de ciuitate de*

*lib. 10. cap. 5.*

*Chrys. super Heb.*

*homil. 17.*

*A confutation*

And so by this meanes that thing  
vvhich was ordeined to shew forth  
Christes death effectuellie, did they  
abuse to the hiding and darkening  
of the force and effect of Christes  
death and passion, vvhiche is the  
onelie sacrifice propiciatorie for  
sinne, for besides this there neither  
is, nor euer was anie other. The  
first Church therefore, as they knew  
the death of Christ inseperably ioy-  
ned with the sacrifice propiciatorie  
for sinne, that no propiciatorie sa-  
crifice could bee made for sinne  
vvithout the death of Christe, so  
did they neuer teache this sacra-  
ment to be a sacrifice propiciatorie  
for sinne. That sometimes in the  
fathers this sacrament is called a  
sacrifice, it is because it doth repre-  
sent the sacrifice of Christes death,  
and so it according to the nature  
of Sacraments obtaineth the name  
of the thing that it signifieth as is  
aforesaid. As also that in receiuing  
of this sacrament, the vvorthie re-  
ceiuers offer vnto God their pray-  
ers, yea them selues, vvhiche is an  
accep-

*leir. 9. & .10.*

*Aug. ad. Bonifc.  
Inys. super Heb.  
omula.*

*Aug. contra here-  
s. lib. 4. cap. 32.*

acceptable seruice and sacrifice to God, not for sinne, but of thankes giuing.

In this sence is it called a sacrifice, not that it is so (as S. Augustine faith) but that it doth signifie, and in this sence and meaning both in scriptures and fathers it hath sundrie names and callings, as the Lords bodie and blood, the bread of the Lorde & the cup of thankes giuing, the communion, the holie gathering loue, the Lordes supper, &c. Yet it is not all these whose names it beareth, but signifieth these, and therefore is so called.

But the papistes neither regarding the vse nor signification of sacraments haue driuen them selues, as I said, into such a Labermth, that vvhat to saie therof they can finde no certentie or ground: for vvhere a sacrament is a visible signe, seale, or testimonie of an inuisible grace. thus S. Augustine out of the scripture doth define a sacrament, saying: *Sacramentum est visibilis forma inuisibilis gratie.* A sacrament is a visible

*Aug. de Trinit.*

*lib. 10. cap. 5.*

*Aug. ad Iamnu.*

*Epist. 32.*

*1. Cor. 10. & 11.*

*Ignast. ad Smyrna.*

*Epiph. ad Iamnu.*

*Epist. Hieros.*

*Genes. 17.*

*Exod. 12.*

*Circaate dei. li. 10.*

*cap. 4. & 5.*

*Petrus Lombard.*

*sent. li. 4. dist. 10.*

*A confutation*

sible forme, shape, or shew of an inuisible grace. Againe he calleth it *visibile signum*, a visible signe. The Papistes define this sacrament of the Lordes bodie to be an inuisible signe of a visible bodie. Thus do they define it, *Caro Christi inuisibilis, est sacramentum carnis visibilis*. The inuisible flesh of Christ is the sacrament of his visible flesh. Thus both contrarie to Scripture, Fathers, the veritie and trueth of Christes humane substance, reason, common sence, yea contrarie vnto theselues, they saie they knowe not what, and againe reuiue vvith Marcion and other suche heretikes, a fantastlicall opinion of Christes humanitie, to the vtter ouerthrow of the ground and substance of christian religion, which chieflie standeth in the certentie of Christes humane bodie and nature. They sometime saie, the accidentes of bread and vvine, as vvhitenes, roundnes, &c. are the sacraments of the bodie of Christ, & now thinuisible bodie (say they) is the sacramēt of the visible body.  
and

& thus they haue found vs out two sacraments, and three bodies. One sacrament where the accidentes be the sacramēt, another where the inuisible flesh is a sacrament of the visible flesh, three bodies, one mortal that he gaue his disciples in his last supper: an other visible and in heauen, the third inuisible & in the bred and wine, & in euery cromb & drop therof. And according to this frantike & fantastickall error, they haue deuised a duple corporall presence, one, *Cum proprijs suis demensioibus & mēsuris*, with his proper lineaments & measure of his body, & thus he is in heauen with his glorified body. An other presedce as his corporall body *est in hostia nō mediantibus dimē- sionibus proprijs*, is in the host or cake without the proportion or lineaments of his body. Thus thou seeit good reader, not only their wicked erroneous & blasphemous opiniōs, but also their vncerteine wandring after th'emptines of their childishe brain they know not whither. Are not al they therefore, that forsaking the

*Demend. inter mē-  
v. 2. & b. uisus sa-  
cramenti.*

*Ser. lib. 4. dist. 4.  
Lienode pro  
lib. 1.*

*S. o. 2. in sent.  
lib. 4. dist. 9.*

*Demend. rational.  
lib. 4. de can. Missa.*

*Ierem. 2.  
2. Theff. 2.  
Coloss. 2.*

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*Prene. lib. 1. c. 12.  
2. Thess. 2.  
Coloss. 2.*

the certentie of Gods vvord (laide  
downe in the scripture to be the  
ground & stabilitie of our faith &  
religion, to followe the vnwritten  
verities or fables rather of Popery,  
iustly forsaken of God, and giuen  
ouer to belieue leasings to their  
owne condemnation, because they  
tooke no pleasure in the trueth. In  
this maner vvandred the vaine bo-  
sters of Angelicall visions in the A-  
postles time, pretending great ho-  
lines and religion of Angels vnder  
the name and title of Christ. So did  
Marcion and Valentinus wander a-  
boue the cloudes after their owne  
dreames and fansies, vtterly de-  
stroying the trueth of Christ and  
Christian religion. So let this say-  
ing therefore of Augustine bee al-  
waies opposed against vnwritten  
verities. *Legant nobis hac de scripturis  
sacris, & credimus, hac (inquam) ex  
canone diuinorum librorum legant*: Let  
them reade these things vnto vs  
of the scriptures, these things (*I*  
say) out of the canones of the di-  
uine bookes. And a litle before:

*De unitate eccles.  
cap. 15.*

*Ibidem. cap. 32.*

*Credo*

*Credo illa quæ in scripturis sanctis leguntur, non credo ista quæ ab hereticis Vanis dicuntur.* I do beleue those thinges that I reade in the holy scriptures, I do not belceue those things that vaine iangling heretiks do affirme. Now touching th'alteration of this faith of the Lords supper where the Papistes pretende an impossibilitie that it should without tumult & stir be done, it is before declared, how that not onely th'alteration of the Lords supper, but also of manie o-ther things were easilie & vvithout gainfaying broght into the church vvhen the ministers thereof did so decaie as they did after the first sixe hundred yeres, and that the childe of perdition began euen then to invade the Lords sanctuarie, and in shorte time vvvas Lorde ouer the same, renting & spoyling the flock of Christ, still persecuting the true members of his church, as is before plainlie declared.

2. Theff. 2.  
Act. 20.  
Apoc. 12.

About the time of Gregorie the first in deede this matter among o-ther like corruptions began first to

E                      sinell,

Anno Dom. 730

lib. 4. cap. 14.

Tertul. contra  
Marc. lib. 4.

Contra Adamant.  
Idem.

smell, and yet but a litle. And after  
the seuen hundreth and thirty yere  
it brake out further, as appeareth  
by Damascene, vvho as in Gregorie  
the secondes time among other  
corruptions he defended & main-  
teined imagerie, euen so vvith re-  
newing againe the blasphemous  
heresie of Eutiches he dreamed of  
a real presence, *Non est figura panis  
& vinum corporis & sanguinis Christi.  
(absit enim hoc) sed ipsum corpus Do-  
mini deificatum, ipso Domino dicente,  
hoc est meum (non figura corporis) sed  
corpus, non figura sanguinis sed sanguis.*  
The bread and vvine are not the  
figure of Christes bodie & blood,  
but the verie bodie of Christ deifi-  
ed. For the Lorde saide him selfe,  
This is my bodie, he meaneth not,  
that it did represent his bodie and  
blood, but that it vvvas his verie  
bodie and blood. But did not Ter-  
tulan interpret these vvords, *Hoc  
est corpus meum*, this is my bodie, say-  
ing, *Id est figura corporis mei*, that is to  
say, the figure or representation of  
my bodie. So did S. Augustine,  
saying,



saying, *Non dubitauit dominus dicere hoc est corpus meum, quando dedit nisi signum corporis*: He stucke not to saie, this is my bodie, when he gaue but the figure of his bodie. This he did saith S. Hieron, *ut veritatem corporis & sanguinis representaret*, that he mighte represent the trueth of his bodie and bloud. These Fathers vv ere ledde by that spirite of God that vseth the like phras es and doth so interprete them. As this is my couenant that euerie man, childe bee circumcised. When in deede circumcision vvas not the couenant, but a signe thereof. So is it in the place interpreted, and so doth S. Paule interprete it. And againe, the seuen kin e are seuen yer es: the seue eares are seue yer es. Israel is my vine, Thou art the golden head, O king: The rocke vvas Christ: the seuen stars are the seuen messengers of the cōgregatiōs: the 7. candlesticks are the 7. cōgregatiōs. The spirit of god in Ioseph, in Esai, Daniel, S. Paul, S. Iohn, did say figuratiuely thes things ar, whē they

E 3 did but

*Ieronim. super  
Matth. cap. 26.*

*Genes. 7.*

*Row. 4.*

*Genes. 41.*

*Esa. 5.*

*Daniel. 2.*

*1. Corinth. 10.*

*Apoc. 1.*

*A confutation*

but onelie signifie, and were not in  
deepe, and so of the Lordes supper  
the fathers haue interpreted it. But  
Damasen being led by an other spi-  
rite, the spirite of error and Anti-  
christ, giueth another interpretati-  
on. Thus haue you the man named  
that first taught this error. And a-  
bout the eight hundred yeece to  
breake further out, against the whi-  
che Bartrame at the requeste of  
Charles the great did write, and af-  
ter him diuers other, as Beringari-  
us, Wickliffe, Hierome, Hus, and o-  
thers, and this not in corners, but  
in the moste famous place of the  
vworld in the court of Charles the  
great, in the Councell of Laterane  
vwhere Pope Nicholas forced Be-  
ringarius the Archdeacon of the  
famous Church of Augania, to ac-  
knowledge the real and carnal pre-  
sence in most grosse maner. And in  
the famous Vniuersitie of Oxforde,  
Wickliffe did, with manie other  
vwell learned, impugne this reall  
presence. In Bohemia, in the coun-  
cell of Constance and Basill, vvas  
this

*Bartrame tract.  
de Eucharist.*

*Anno. 785.  
Anno. 1035.  
Anno. 1076*

*Platina lib. 15.*

*Polidorus historia  
Anglorum. lib. 19  
Anno. 1410.*

this error of reall presence, among  
inanie other grosse etrors, then by  
Antichrist thrust vpon the Church  
and people of God, impugned by  
good and learned men, although  
by the tyrannie of those Councils,  
the trueth for a time vvas suppres-  
sed, banished, and put to flight, and  
driven to hide her selfe. These pla-  
ces I thinke were no corners.

Moreouer, although no man be-  
fore that time did so purposelie &  
preciselie preach and vwrite against  
the reall presence of Christ in the  
sacrament, because no man did be-  
fore that time of corruptiō, dreame  
of suche a presence, and therefore  
no neede of such preaching or vvri-  
ting: yet did our Sauieur Christ in  
the institution of the sacramentes  
teache vs that he is absente in the  
reall substance of his bodie. So  
doth S. Paule, So often as you eate  
of this bread, and drinke of this  
cuppe (saith he) you set foorth the  
Lords death vntill his comming a-  
gaine. The selfe same thing do the  
Scriptures & Fathers (as it alreadie

*Math. 26.**1. Corinth. 11.*

*A confutation*

*Act. 3.*

proved) teache and vwrite concerning the absence of christ touching his humane presence, from this sacrament, as also from all other places, heauen onelic excepted, vvhich must onlie enioye his presence vntill the daie of iudgement.

*2. Thess. 2.*

*Epist. Iohn. 3.*

Further, where the papistes do imagine that this alteration must be in one yere, or in a shorter time, or els by no meanes it could be, is childishe, and a foolishhe toye to leade the simple into a maze. For as Antichrist did not in one moment of time, or in one yere, enter into the possession of Christes Church. But with long cōtinuance of time, before he could enter, although his mysterie vvas a vworking in the Apostles time, and yet preuailed not vntill a long time after, euen so this error of reall presence was not in one yere receined, but with a long cōtinuance of time by a litle and litle, as the sinceritie of doctrine decayed, was it brought in and stablished, vvith kneeling & vvershipping, which before was  
not

not vsed of Christians towardes this sacrament. Before that time Christians did vvorship Christ represented & signified by that sacrament, and vsed with reuerence to their comfort, the outward simbals as the holie misteries by the which the death of Christ was laide forth to their remembrance.

But after this corruption stablised, then cometh the mangling of the Lords supper, and violating of his holie institution, bringing it into one kinde that Christ ordeined in two kindes, and making that priuate to the priest, that was instituted especiallie for the people. Then transubstantiation, then sacrificing for the quick & the dead, yea for beasts and hogges, which I am sure the papistes vvill not saie vvas done all in one moment of time, or in one yere.

Do not the papists know, that after the Church of a long time had bin assalted by heresies, and persecuting torments, giuing them the ouerthrow, & alwaies contemning

*A confutation*

*Apo. 9.*

the chaste spouse of Christ did at the laste receiue peace and quietnes, which brought vvith it securitie & idlenes. And then tell that great starre from heauen (spoken of by S. Iohn) into the earth. Which falling starre, namelic the Bishop of Rome, receiued of the beast the key of darknes, and therewith opened the pit, vvhence did, & yet dalie doth, ascende the smoke of all superstition & ignorance, vvhich in time brought forth infinit swarmes of Monkes & Friars, and such like, vvhich corrupted all true doctrine, & vvasted the same euen as Locusts consume all the grene things of the earth. And in stead of true doctrine filled mēs eares vvith lying dreams and superstitious fanfies.

Thus came this real presence, & all other fonde and superstitious toyes into the Church, not at one instāt, but by long degrees of time, not by faithful and true preachers, but by monkes and friars, and the infinite swarmes of false deceiuers,

THE

## THE OBJECTION.

**I**F none were learned enough to conquer it by preaching, disputing, or writing, at the least wise would none do his best, to set forth a bare historie of that tragidie? Or who ever hath written that the whole Church changed her faith in this matter? So manie Councils haue bin kept in all ages and countries, so manie heretikes names and opinions, who were but in priue corners, haue bin of late yeeres written vnto vs, as Gogonuli, Waldenses, Petrobusiani, Pseudo Napolitani, Bogardi, Beguina, with such like, and could this heresie of Christes real presence ouerrunne the whole Church so farre, that fiftie yeres past and upward no small chappell can be named in the wide world, where Christes supper was made without adoration of his bodie & blood, as present vnder the formes of bread and wine, and yet could no man vpon the earth be found in the space of eight hundred & fiftie yeres to leaue in monument of histories vhen that heresie began, or by whom it was promulgated, or what name was given to it, Did Satā in those  
eights

*A confutation.*

eight hundred yeres so stronglie oppresse  
Christ, that his Gospell vvas cleane dark-  
ned, and his kingdome losse. Did bell  
gates preuaile against the whole Church?  
Did the rocke it selfe faile? Did the holie  
ghost cease to teach the people of God all  
truth? I thinke it will be said the Bishop  
of Rome did preach, comend, set forth, and  
maintein that heresie. But they must shew  
which Bishop first began, & who writeth  
that of him, and by what meanes he was  
so miraculouſlie obeyed, that no resistance  
in the world is read to haue bin made  
anie where against him, and yet surelie  
he neuer lacked enemies in the East  
Church.

THE ANSWERE.

**I**T verie vvell appeareth by that  
I haue already said, that diuers  
learned men did both vwrite and  
speak against it, as Bartrame and  
others, yet after the botomles pit  
of Monkish and Friarish superstition  
vvas once by the bishops opened,  
whose authoritie ruled in eue-  
rie Council, neither would writing  
or



or speking take place against those, that abusing the name of Christe, did gather Councels to suppress Christ, vntill the measure of their wickednes vvas fulfilled, at vvhich time as vve now see, Christ according to his promise hath to his owne glorie, and the great comfort of his children, opened their madnes and follie, vvhetherwith they haue a long time bewitched the Kinges and other inhabitants of the earth. Likewise by these Waldenses and others, vnto which a great number mo of al ages since these corruptiōs entered, maie be added, who euer spake against this matter of reall presence, wel declare, that ther was no time wherin this & other corrup-tions were not preached against, al-though the preachers & manie mo with them by the tyrannie of the Monkish locusts lost their liues.

But bicause the first authors & deu-  
isers of this carnal and grosse pre-  
sence are so earnestlie called for, I  
will more largelie laie them forth,  
vvith their names and time. First  
after

*Apoc. 14.**Ibidem. 17.*

*A confutation*

*Daniel. 7. 28.*

*Bar. 800.  
Bar. 1049.*

*Con. Vercell.  
1053.*

*Daniel. 7. 28. 14.  
Bar. 1049. 14.  
Bar. 1049. 14.*

after the sixe hundred yeres ended  
diuers superstitions crepte into the  
Church, whereof the adoring and  
worshipping of the bread in the sa-  
crament vvas one among the rest,  
against which superstition and ido-  
latric, diuers learned men did both  
vwrite and speake, as Bartrame, Be-  
ringarius, & others, then the main-  
teiners of this idolatrie in worship-  
ping the bread, imagined a real and  
carnal presence, and confirmed the  
same, first vnder Pope Leo the ninth  
in the council of Vercellence, wher  
an infinite number of Bishops and  
Monkes were gathered together at  
that time. Yea and long after there  
vvere two opinions or iudgements  
of this matter, one sound and true,  
holding a spirituall presence, an o-  
ther false and untrue, holding a real  
and carnal presence, with the sub-  
stance of bread & vvine. Then grew  
therein a third much more vvicked  
then the second, and preuayled a-  
gainst the two formes, that is, a real  
and carnal presence by way of tran-  
substantiation. Of these three opi-  
nions

nions speaketh the Master of Sentences, condemning the first (which in dede in true and Apostolike) for heresie, the seconde he something misliketh, the third he aduanceth for the truth. Diuers other vpon the sentences do the same.

*Sent. lib. 4. dist. 9.  
16. & 11.*

*Super dist. 9. 109  
& 11.*

Linwode said, *Sciendum est quod de corpore Christi tres sunt opiniones.* We muste vnderstande that there are three opinions of the bodie of Christ, vvhich are recited by diuers vpon the fourth booke of sentences. By this you maie perceiue the opinion of real presence is nothing so certaine as the Papistes do pretend, there is nothing (as is already declared) more vncertaine, vnconstant, & variable. But the propounder of these questions, either is verie vnskilfull in his owne doctors, or els verie vamindefull of the olde Prouerbe: *Oportet mendacem esse memorem*, it behoueth a lyer to haue a good memorie. To returne to the naming of the first authors of the reall presence: Damascine, Pope Nicholas the second of that name, by

*Præm. lib. 1.  
super cap. alt. off.  
& infra.*

*Damas. lib. 4. c. 10.  
Conc. Lateran.  
1059.*

*A confutation*

by the counsel or rather the enforcing of Hildebrande: After pope Gregorie the 7. in the first Council of Laterane, established this error without mention of transubstantiation. Then stood up Lanfranke bishop of Tucinense, and after of Canterburie, and tooke upon him the defence of this real presence, as appeareth in his bookes against Berengarius. Then Pascasius, Guimundus, Algarus, Adelmanus Vulfus, Anselmus the bishop of Cantorburie, Hugo, with a number beside.

Then Innocentius the 3. pope of that name, with the second council of Laterane, againe established this carnal and real presence by waye of transubstantiation, then followed Gratian with his Decretals, Lōbard with his sentences, Scotus with his questions, vvhō neuertheles saith it was no heresie before the great Council of Laterane to have denied transubstantiation. Petrus Comestor, Alexander de Hales, Gabriel Biel, Durande, with a milion of Locustes, and idle belies beside: and  
last

*Ann. 1083.*

*Ann. 1015*

*Lateran. Conc.  
1215.*

*Conc. Const. &  
Basil. 1430.*

last of all the Councell of Tridemy  
with the vvhole rable of Iebusitical  
Seminaries.

Thus haue you both the begin-  
ners and the continuers of the real  
presence noted, togeather vvvith  
their time, vvhich vvas the time of  
ignorance and greate darkenes,  
the verie kingdome of Antichrist,  
vnto vvhom vvas giuen the keye of *Apo. 6.*  
the bottomlesse pit, out of vvhich  
this article vvvith a nūber mo did a-  
rise. And this was not in the spring  
of the Gospell, nor in the time  
of the primitive Fathers, but ma-  
nie hūdred yeres after their death,  
yea three hundred yeres after the  
death of the reuerent father Beda,  
vvas it before this reall presence  
could get rooting in the first de-  
gree. Satan as in the yeres be-  
fore he had by heresies, schismes,  
and persecutions (as I saide) affli-  
cted the Church: so in the middle  
age of the Church he did inuade  
the same, holding captiue at his  
pleasure suche as had not recey-  
ued the marcke of the liuinge *Apo. 7.*  
God,

*A confutation*

*Apo. 7.  
Exech. 9.*

*2. Theff. 2.*

*Math. 16.  
Genes. 12.  
Exod. 1. 2. 3. & 4.  
1. Reg. 19.  
Historia Evang.*

*Leu. 9. & Nicho-  
las. 2.*

God that suche as loued not the truth might be delighted in fables to their condemnation, & yet neither failed the rocke, nor the holie ghost ceased to teach the people, no more then did the dayes of Abraham when he vvas in Chaldee, in the dayes of Israel vnder Pharaos, in the time of Helias vnder the wicked Achab, and in the time of the Pharisees before and at the coming of Christ, when he founde all thing belonging to true religion either cleane defaced, or maruelouslie corrupted. No more vnder the tyrannie of the pope did the rocke faile, but still continued, and the holie ghost did stil teache those that were builded vpon the rocke, leauing those that vvere buylded vpon the sandes to be a praye for Satan in the hand of Antichrist.

That the Bishop of Rome vvith his Monkes vv ere the first that openlie taught and confirmed th'eror of the real presence, appeareth by Nicholas the seconde and his Monkes in the councel of Laterane  
is

is so euident that it cā not be gain-  
said, that vvhich he had once be-  
gon, the same did his successours  
with like crueltie maintaine, yea al-  
though God did from time to time  
stir and rayse vp Enoche and Elias  
vvho rebuked them of their mad-  
nes. We now shewe them vvhat Bi-  
shop began first openlie to teache  
and confirme this opinion, who so  
euer before Nicholas the secondes  
time, did heare of such a confessi-  
on, as he forced Beringarius to  
make, vvwhich afterwarde a number  
of the Monkish & frierish rable did  
mainteine, as appeareth by Lanke-  
franke, Gratian, Lombarde, vvith  
scholemen and Cānonistes, an in-  
finite rable, whereof some greatlie  
misliked of the ouergrosse (by their  
owne iudgement) opinion of Pope  
Nicholas, who forced Beringarius  
to confesse that the reall bodie of  
Christ vvvas not onlie broken sensu-  
allie vvith the priestes handes, but  
also crushed & torne vvith the teeth  
of the receiuer. Against this opini-  
on, diuers of the popes friendes  
haue

*Mile h. 4.  
Apoc. 12.*

*In lib. de serm-  
aduersus Bering.  
Lateran. Conc. 2.  
Lombardus sent.  
Dionys. rational.  
16. 4.*

*A confutation*

haue taken exception, saying, *Corpus Christi qui incorruptibile est, non diuiditur in partes vel dentibus laceratur, sed fractio potest fieri in ipsa forma sacramentalis panis.* The bodie of Christ is incorruptible, & cā not be deuided into partes : but the breaking maie be said to be in the verie forme of the sacramental bread. Thomas Aquinas, *Manet tamen Christus totus, sub utraq; specie, a sumente non concisus, non contractus, nō diuisus, &c. Nulla rei fit scissura, signi tantum fit fractura, &c.* Christ remaineth whol vnder both the kindes, not crushed, broken, or deuided of the receiuer, &c. No breaking or fraction is made of the bodie, the signe is onlie brokē. &c. But yet notwithstanding this mil-like, so great was the blindnes and corruption of that time, that who soeuer could do anie thing in the popish kingdome, shewed his skill that vway to the building vp of that kingdome of darknes. For the Monkes & Friars as they vvere the maintainers and bringers in of the real presence, euen so had they the whole

*In sequente Missa  
corporis Christi.  
vers. 14. 15. & 20*



whole gouernment vnder their Apollion the B. of Rome, to do what they vvould. Was not I pray you in this 500. yeres all true and sincere preaching of the gospel viterlie extinguished (except in some few that wereaine to hide the selues) ouerthrowen, & in steede of holie scriptures & preaching therof, the true honor of god & the vse therof, was brought into the Church. Monkishe dreames and Frierish fables, as the legend of lyes, the promptuarie of miracles, & such like, wherby Gods truth & his word were not only banished & put to flight, but with it al good learning, & in steede therof a Monkish barbarisme receiued & a long time allowed, as though the puritie of the Greke & Latin tounge had neuer bin, vvhich nowe vve see vvith the Gospel to be restored againe. For as their time vv as by the prouidence of God limited vnto the: so when it was ended, then did God begin to ouerthrow their deuice, that he might againe restore the gospel of his sonne, to prepare

*A confutation*

the way for his comming to iudge-  
ment.

THE OBJECTION.

This obiection  
is already an-  
swered.

**T**He truth is, that all the Bishops of  
Rome, yea al the Bishops of the whole  
world taught this to be his real bodie, and  
this to be his blood. And this faith dur'd  
from the last supper of Christ in at faith-  
full men, without any denying or direct  
impugning therof, until Beringarius be-  
gan to teach otherwise. But his owne re-  
canting, and the three Councils gathered  
streight against him at Verceller, Towres  
and Rome, do rather shew what & how  
constant the Catholike faith was of olde  
time in that behalfe, then any thing helpe  
and abetter the opinion of those men, who  
now a daies endeavor to establish new co-  
nventions of their owne.

THE ANSWERE.

**T**hat neither the Bishoppe of  
Rome, neither yet any other  
bishop or father received fro  
Christ and his Apostles any  
such

suche grosse & absurd opinion as is  
this real presence, vvel may appeare  
vnto euerie simple man by that  
which is already saide. For there  
maie he see, that our sauiour Christ,  
his Apostles, the primitive fathers,  
the practise of the popish Masse, Bar-  
trame, and others since his time,  
teach vs, that Christ in his humani-  
tie, in the real presence of his bodie  
is no vvhether but in heauen, and can  
not possible be in two places or  
mo at once.

And to haue denied this real  
presence had bin no heresie (by the  
iudgement of Scotus) something  
before the last five hundred yeeres.  
For he in one place vpon the tenth  
distinction, thus concludeth. *Unde est  
simpliciter veritas hodie, sentire, quod non  
sit ibi realiter verum corpus Christi.*  
Whereby to thinke that the verie  
bodie of Christ is not there in the  
hoste really is this daie simple an  
heresie. As who should saie, there  
hath bin a time, vvhether this real pre-  
sence might without touch of he-  
resie haue bin denied.

*Super dist. 10.  
quest. 1.*

*01. Reg. 1. 10.*

*A confutation*

It therefore is false & vnttrue to saie  
that the Bishop of Rome, or anie o-  
ther lerned man receiued this reall  
presence of Christ. &c. they learned  
it of the smoke that rose out of the  
bottomlesse pit, as is aforesaid. Also  
that this faith of theirs had not en-  
dured from the time of the last sup-  
per vntil Beringarius, appeareth by  
that treatise of the sacramēt which  
Bartrame vvrote vnto Carolus  
Magnus. Further how should that  
endure so long, that at the last sup-  
per was vterly vnknownen vnto the  
church and people of God, as is a-  
fore largelie proued. Whereunto I  
will adde these sayings of Origen,  
Ciril, Chrysostome, and Augustine.

*Origen in Math.  
paulin. 33.  
Ciril in Iohn. 10.  
p. 7.*

*Secundum diuinitatis naturam non peri-  
grinatur a nobis, perigrinatur secundum  
dispensationem corporis quod suscepit.*  
Christ according to his deitie, or  
Godhead, is no stranger, or is not  
absent frō vs, but in the dispensa-  
tion of his bodie he is a stranger.

*Esai. 50. 4.*

*Esai corpore absuero, tamen presens ero  
vt Deus.* Although I be absent tou-  
ching my bodie, yet as I am God I  
vvill

will be present. S. Chrysostome  
saith: *In sacris uasis non ipsum corpus*  
*Christi, sed mysterium corporis eius conti-*  
*nentur.* The verie bodie of Christ it  
selfe is not conteined in the holie  
vessels, but the sacrament of his bo-  
die. And S. Augustine saith, *Dices*  
*quomodo sentis Christum absentem, quo-*  
*modo in calicem manuum mittam & ibi sa-*  
*lutem sentiam, fidem mitte & tenuisti,*  
*patres tu tenuerunt carne, tu sent corde.*  
Thou wilt saie, howe shall I holde  
Christ being absent, how should I  
reach my hande into heauen, that  
I might haue Christ sitting there,  
stretch forth thy faith, and thou  
halt holde of him. Thy forefathers  
helde him in the flesh or bodily, but  
holde thou him by faith and in thy  
heart.

*Super Iohannem*  
*homil. 50.*

These Councils whereof Rome  
or Laterane vvas the chiefe, are so  
farre from signifying the constant  
faith of the Church before the sixe  
hundred yeeres, that they vtterlie  
impugne the trueth in innouating  
new deuises, altering and chaun-  
ging things that vvere before that  
time,

*A confutation*

time, and condemning for heretic  
and vickednes those things that  
before were holden and beliened  
for good and lawfull, as yet appea-  
reth by their decrees.

Therefore these Councels, and al  
other gathered by the Bishoppe of  
Rome his authoritie, be as good &  
lawfull vvitneses in this or any o-  
ther matter of controuerfie, as the  
Councell gathered by Annas and  
Caiphas, and the rest of the priests  
at that time, are vvitneses against  
Christ our Sauour. To whom be  
praise for euermore.

Thus according to your Margi-  
nall note, you are directlie answer-  
ed in this matter, and if there be  
any thing to be said, or any excep-  
tion to be taken against this, it shall  
be further answered.

**F I N I S.**

**DISCOVERIE  
OF THE IESVITICAL  
OPINION OF JUSTIFICATION,**

**guilefullie vttered by**

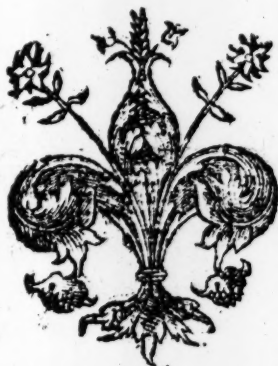
**SHERWINE at the time**

**of his execution: Syn. 8. 58.**

*Gathered and set forth by PETER  
WHITE, verie necessarie and  
profitable for this dan-  
gerous time.*

**Seen and allowed according to the Queenes  
Maiesties Injunctions.**

**QVBIQVE**



**FI ORES CIT**

**LONDON**

**Printed by Iohn Wolfe and Henry Kirkham, &  
are to be sold at his shop at the little  
porch doore of S. Pauls.**

DISCOVER

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## The Contentes.

- 1 Herwines confession.
- 2 The first diuision of righteousness imagined by the Papists.
- 3 The Diuision of Iustification deniſed by the Schooleme, and afterwarles new burnished with other termes by Pigbins, Ecchi-  
us and other of their time.
- 4 The Iesuiticall diuision of Iustification.
- 5 The Description and Diuision of the Papisticall faith.
- 6 The substance of the matter in all these Diuisions is al one with the Schoolemen, latter papistes and Iesuites, notwithstanding their difference in termes or wordes.
- 7 The termes or wordes of art used of the schoolmen the latter Papistas & the Iesuites; and wherein they differ in these termes, and wherein they agree.
- 8 That there is no such a threefold difference of righteousness before God as the Papistes imagine.
- 9 The righteousness of the lawe and the righteousness of the Gospell with their difference.

## The Contentes.

- 10 The Papistes make Christe no more  
beneficiall vnto his Church then is  
the lawe.
- 11 That the father doth not only offer  
our Saluation vnto vs wrought in  
Christ : but also through him doeth  
effectually bestowe the same vpon vs  
by a liuely faith in Christ.
- 12 That this faith wherby we are iustifi-  
ed, is not of our selues, neither depen-  
ding vpon our free wil (as the papistes  
imagine) but it is the gifte of God in  
Christ, and the worke of his spirite by  
the Preaching of the Gospell, and de-  
pendeth vpon our election.
- 13 That this faith onely iustifieth beefore  
God with out the helpe of workes.
- 14 That this faith respecteth onely the  
promise of God made vnto vs in the  
death and passion of Christ, and not  
legall or temporall promises. (as the  
Papistes wickedly pretend.)
- 15 That the promises of the Gospell are  
free and absolute, and not conditional  
as the legall and temporall promises  
are.
- 16 That a liuing and iustifying faith is  
alwaies

## The Contentes.

alwaies fruitfull and neuer idle or barren, and although it onely & alone doth iustifie, yet is it neuer alone or voide of good workes.

- 17 The distinction of the Iesuiticall first and second iustification, with their termes and woordes of arte haue the same meaning and corruption that the schoolemen had.
- 18 That the Papistes leaue nothing vnto Christ and his Gospell in the worke of our iustification, but onely this, that he teacheth how a man may iustifie him selfe before God.
- 19 That the continuall remission of sinne through Christ, is our onely iustification before God.
- 20 That sanctification and renouatio are not our iustification before God, but the fruites thereof & follow the same.
- 21 That renouatio and sanctification are not perfected at one instant or moment of time (as the Papistes imagine) but by continuance not throughly performed untill by death mortallitie be put off.
- 22 The true interpretation of the place of

## The Contentes.

- S. Iames, that the Papistes abuse to  
proue iustification by workes.*
- 23 *That Sherwin in the forme & wordes  
of his confession meant not as they  
did pretend, but meere contrarie, and  
therefore like unto the prophecie of  
Cayphas.*
- 24 *Why the Papistes and especially these  
Iesuites refuse the termes & wordes  
of the schoolemen and conforme their  
wordes like unto the Scripture.*



# THE PREFACE

To the Reader.

**T**He old serpent, The red Dragon,  
Sathan the decciuer of the whole  
worlde, the continuall sclanderer and  
accuser of Gods childre hath no way  
(gentle reader) more neglected Gods  
people, and persecuted against his Church, so  
the great hinderance of his true worship and  
glorie of his blessed name, then by venting the  
britie of his Church into the sectes and fac-  
tions of men, covering neuertheless these  
manifold sectes and factions vnder the  
Cloake and shadow of the Catholike Church  
when in deede there most times among these  
factions either remaineth no part of Gods  
worship and true religion at all, or els verie  
little, and that so corrupted, as therein the  
true glorie of God may no way appeare,  
when the true glorie of God his worship and  
religion is truly founded in Christe, by  
whom the knoweledge of God the father,  
wisdom, righteousness, sanctification and  
redemption is denied vnto vs through ope-  
ration of his holy spirit and ministerie of  
his worde, and wee againe by the same  
meanes as it were by iointes and copples  
inseparable conioyned vnto Christ in whom  
dwelleth the fulnes of the Godhead substan-  
cially, and is the only head of his Church &  
Saviour of his bodie, that in him and thro-  
we him we may both see and enjoy the glo-  
rious

Gen. 3.  
Job. 1.  
Apoc. 9. 12. 13  
1. Cor. 1. 2. 3.  
Mat. 18.  
Esay 28.

Gen. 3. 17.  
Deut. 18,  
Esay 8. 9. 10. 11.  
Mat. 3. 10. 18.  
Rom. 1. 3. 4. 5. 10.  
1. Cor. 1.  
Iohn 1. 6.  
Ephes. 4.  
Collos. 2.  
Epist. Iohn 1. 2.

## The Epistle

*1. Pet. 2.*

*1. Tim. 2.*

*Ebru 1. 2. 3. 4. 8.*

*9. 10. 13.*

*Apoc. 1. 4. 6. 7.*

*10. 11. 14.*

*Gal. 1. 2. 3. 4.*

*Phil. 1. 2. 3.*

*Num. 16.*

*Iob. 1.*

rious presence of God effectually. This craftie workeman Sathan so cunningly transfigureth himselfe as though he were an Angell of light, that hee often renteth the parts and members of this bodie from Christ and God : conioyning them vnto himselfe through the inuentions, titles, and holines of men, treading downe the true doctrine of Christ, his precious blood, death and merits by the doctrine of mens deuises, merits, and other such like abominations. Thus began Sathan in Paradise to worke at the very beginning : Thus so soone as the lawe was giuen vnder Moyses, wrought hee by Lozah, Nathan, and Abyran, and hath so continued vntill this day, and will doe vnto the worldes end. Under the titles, names, & traditions of Saduceis, Eteas, and Phariseis he aduanced so farre his owne kingdome, that hee vtterly defaced the kingdome of God, blinded both Priest and people, that not onely the name of a true Israelite in respect of a Saducie, Eteas, or Pharisee was of no regard or estimation, hee thereby so much blinded them that they knewe not Christ the true Messiah whē he was come among thē: but vtterly refused him and to their great condemnation reiected him whom they daily had in their mouthes and bragged themselves to be his people, his Church, and children of Abraham, vnto whom as vnto his peculiar inheritance he was especially sent. The some of God found none more obstinate & malicious against him, his doctrine, and kingdome, then these men that continually

## To the Reader.

ally haunted and bragged of his name, promisses, law, Church, and kingdom. After Christes glorious Ascension, by false Apostles Hathan set forward againe his ancient practise, which although the great paine and diligence of the Apostles & Apostolicall Pastors in their time mightily suppressed: But when the Apostles and the Apostolicall Pastors were taken out of this life to rest with the Lord, and that the faithfull workemen and diligent Pastors wared scant and thin in the Lordes vineyard, then did Hathan go forward very busily with this practise: and by such as came forth of the very bosom of the Church, speaking great thinges to the drawing of Disciples and followers after the, until he had set his chiefe Pouder, antichrist & vicar general in his seat, wherein hee in these sectaries stil pretendeth religion and godlinesse: but alwaies denyeth and detesteth the substance thereof, this well appeareth in the sectaries of all ages: but especially after the first seven hundredeth yeeres, when the monstrous Locusts began to rise & swarme out of the bothomes pit, & to spread themselves into the worlde, as the Benedictes, Augustines, Dominicans, Lustrians, with an infinite number besides, some blacke, some white: and when the admiration of these began to decay, then giueth the Deuill a fresh onset againe by a newe supplie of Fryers, Chanons, Nunnes, Arcozettes, and Heremites, a new band of other sectaries, which termed themselves schoolmen & Canonists, some Sententionaries, some Thomistes,

*AB. 10.*

*2. Tbe/ 2*

*Apoc. 13*

*2 Tim. 4.*

*Apoc. 9.*

## The Epistle

some Scotistes, some Canonistes, some  
 Summistes, some Penitenciaries, Angelli-  
 cal Doctors, some Lyaphicall, and some  
 Sorbonistes: and euery of these for the most  
 parte both of sundry orders and fraternities  
 and of diuers opinions, and yet euery of these  
 orders, fraternities, sentences, decrees, ordi-  
 naunces, holines, yea and their houses and  
 garments, whether they were old or newe of  
 more honour, estimation and credit, than  
 their Christ, his death, his passion, his merits,  
 his intercessions, his Gospell, or any thing  
 vnto him any way belonging. And now  
 last of all as the onely stay of his kingdom:  
 the Deuill hath transubstantiated the former sec-  
 taries this newe founde Hierarchy or sect of the  
 Iesuites the very dragges of his bothomles  
 pit, whose beginning, fall and abhominable  
 hypocrytie diuers learned and godly men  
 of our time as Chiminius, Boquin and our  
 owne countrymen Master Clarke, Master  
 Hammer and Master Fulde haue both true-  
 ly and effectually described. These (good  
 reader) are guided by the three vncleane spi-  
 rites that come out of the beastes mouth.  
 These be sent into the vniuersall worlde as  
 the last power and strength of Sathan to re-  
 paye and holde vp against Christ and his  
 gospel the Kingdom of Antichrist now euen  
 falling downe. These the Pope sendeth into  
 all Countries, but especially where the gospel  
 is preached, chiefly to seduce the people to  
 drawe younglings into their Seminaries, to  
 moue & stir rebellions, to practize the cuer-  
 throw of Godly Princes and zealous magis-  
 trates

4 pcc. 12.  
 4 pcc. 13.  
 4 pcc. 18.



## To the Reader.

strates that their kingdome might againe  
become a pray vnto the Romish Antichrist,  
and so to be made doublely the children of  
hel fire, as they themselves be. These recapitu-  
lize into the selues the whole substance of  
Popery, & take vpon them the defence thereof  
of more impudently then any yet heretofore  
newe or olde. These in hypocrycie and al man-  
ner of dissembling goe far beyond the Bokes,  
Fryers, Nunnes, Chanons, or whatsoever  
dissembling broode hath bene heretofore. It  
may seeme that the Deuill in these me hath  
shewed his whole skil of dissembling and the  
very depth of his craft: for where in the for-  
mer sectes he rent the Church by the names  
of men and with grosse tearmes and homely  
wordes, opposed mans inventions againste  
Christ and his gospell, in these men he labo-  
reth to plucke Christes inheritance from  
him by the title of his owne name peculiar  
onely vnto himselfe, & by furnishing againe  
the corruption of the scholastic leauing their  
known and lothsome tearmes by a new  
shewe of wordes and termes of their own in-  
vention, that vnder them without suspicion  
they may deliuer againe the vile and filthy  
pyrdole of stinking Popery.

These newe Messengers of his there-  
fore hee garnisheth with the Name and  
title of Iesuites, pretending them there-  
by to be the true reformers of Christes church  
sent from God in these latter dayes. But  
(gentle reader) *This Later Argu in Herbe:*  
This name or Title of theirs is full of deceite &  
perill: First in this title (Iesuite) they blas-  
phemously

Esay 8.9.

## The Epistle

*Mat. 1.*

*Phil. 3.*

blasphemously rob Christ of his special & peculiar title and name, of his office, that neither may nor can without great blasphemy, be geuen to none other, by reason of the signification of the same. And thou (sayth the Angell) shalt call his name Iesus, because hee shall deliuer his people from their sinnes, & this name is aboue all names and geuen onely to the sonne of God, this is euer actually taken & neuer passively, it signifieth to saue and not to be saued by any other. These blasphemous Iesuites therefore as they can by no meane saue and deliuer men from sinne: so shall they neuer (except they repent from this blasphemy) be saued from the bottomles pit of hell: but there with the Deuill and his Angels for their wicked presumption shall they be euerlastingly damned.

Secondly vnder the shewe of this name and title they most craftely and wickedly dissolue the vniety of Christs Church & mystical body, defacing the name and title of a christian, wherewith the holy ghost hath garnished and beautified the members of his body, as a name most conuenient for their calling. This name and title (I say) as a profane thing and to bafe for their holynes and professiō: thus in the spring of the gospel I did Sathan labour among the Corinthians to dissolue the vnitie from Christe, vnder the name of: Paule, Apollo, and Cephas, and afterwards as I saide throughly & wickedly performed it vnder the names of Benedict, Francis, &c. Their owne Gratian long agoe

## To the Reader.

Agoe thus said of the like. *Negas Christum, qui se negat Christianum*: He denieth Christ, that denieth the name of a Christian.

Causa 11.  
Quæst. 5.

Thirdly, with the great hurt & extreme perill of all Christian Realines, they dayly awayte to destroye by trayterous practises, Godly Princes, and zealous Magistrates, by stirring vp sedition and rebellions emonge their subiectes, and oftentimes procure desperat persons to attempt horrible murders vpon Noble personages, and as King John was poisoned by a desperat Monke, sundry Emperors by such their religious practises: so in these daies sundry great personages are put in great dāger by these holy persons. The leagues of Gods Children, with the wicked, whereby the mightie helping hande of God hath continually beene turned euen from his owne deare children, is no more dangerous vnto the Godly and Christian princes, then the accessie of this religious fraternitie or holy league and brotherhood vnto the presence of Kinges, Princes, or other noble mē is dangerous vnto our state and time. The prophets of God led by his holy spirit taught vs to pray for Tyrantes, yea for such as oppressed and persecuted the Church of God, affirming that in their peace and safetie the Church of God yet vnder the Croste shoulde prosper. But these led by the vnleane spirit, prepare and suborne desperate persons to kill and murder Godly Princes and Magistrates that be nurses and vnder God the defenders of the Church. Godly Princes therefore for the better safetie of themselves, and

*Deut. 17.*

*Leuit. 18. 19.*

*2. Reg. 18. 19.*

*20. 21. 22. 32. 35.*

*1. Mach. 8. 9.*

*12. 14. 16.*

Examples the of are manie both newe and lamentable.

*Baruch.*

*Timo. 3.*

*Rom. 13.*

*Tertul. ad Scapulam.*

## The Epistle

and subiectes may not deale herein as Hoz-  
cenna did, who when hee understood, that ti-  
uers desperate perſons had ſeized his death,  
ſled, and left the ſiege to auoyde that dan-  
ger: But they muſt followe the commaunde-  
ment of God in the auoyding of their flatter-  
ring promiſes and friendship, and depende  
vpon the invincible power and arme of the  
Lorde that neuer faileth ſuch as do truſt one-  
ly vnto his helpe and defence, and bitterly de-  
ſtroy the diſſembling kingdome of Popery  
ſeruing the members thereof, as God gaue  
commaundement of Agag and the Amate-  
kites, of the Cananites: as Moſes ſerued the  
faſe prophet Balaam with the Madianits:  
as Dauid ſerued the childer: of Ammō: E-  
lyas & Jehu the faſe prophets and prietes  
of Baall, and all the poſteritie of Achab: as  
Hardocheus ſerued Ammon and his poſte-  
ritie. Finally as the Lord commaundeth the  
ſtrumpet of Babilon to be ſerued: So ſhall  
they with peace and ſafetie raigne to the glo-  
ry of God and comfort of his Church, which  
they can neuer poſſibly doe ſo long as theſe  
Antiſtirian members doe abuſe their cle-  
mencie and mercy as hetherto they to their  
great imboldening haue done. Therefore  
of them,

*Olim quod Vulpes agrote cauto Leoni.*

*Reſpondet, reſeram, quia me veſtigia terrent  
omnia te aduoſum ſpectantia nulla retroſum.*

As the wilie Fox aunſwered the ſicke Lion.  
Well I ſay the ſteps of all men that truſteth the,  
maketh me afraid, we ſee many noble perſona-  
ges deſtroyed by the, from their holy Caue re-  
turneth

II.

Reg. 18.

Reg. 9.

gſter.

[pot. 18.

## To the Reader.

turneth none, in their fellowship is nought but  
bloud and destruction. We still theretoze crie  
with the holy Ghost, *Tollite Vespucas, De-*  
*moliantur enim vineam Domini:* Out with the ve-  
ry Cubbs, for they destroy the Lordes vineyard.

Fourthly (as it were an other Hypocritatus  
by burning Diara her Temple, or an other  
Lurtius for a peres pleasure with great pride  
and ostentation to leape desperately into the  
Gulfe to win a vaine repoze or fame among  
the foolish people, or as it were an other des-  
perate Monke newe returned from hell, or es-  
uen and houseled to poison King John (a  
most Noble and valiant Prince) to the end  
he might thzough so vile and wicked a fact be  
accounted amōg the popes Canonized Saints).  
Doe these wicked and desperate Hypocrites at-  
tempt with losse both of body and soule to  
murder christia princes & goodly magistrats  
to be Regestred in the Popes Martyrologe  
to haue Graines, Beades, Medalles, bles-  
sed & plenary pardons giuen in their names.  
These Hypocrites herein follow the steps of  
the desperate Jewes that wickedly and wil-  
fully cast away themselves to saue the temple  
which God would destroy. We may not ther-  
foze be deceiued with this desperate hypocritie  
of theirs: For heretof we haue infinite exam-  
ples, as of the Circumcilians in S. Augus-  
tines time, of Thomas Becket, Thomas  
More, John Fisher, Felton and such like,  
whose desperate deatnes may not commend  
them vnto vs for Martyres. For not the  
death but the cause maketh a Martyre.

Last of all as these Jesuits the last brood  
of

Josephus de  
bello Iudeico

Tertul.  
August.

## The Epistle

of Antichrist doe with like hypocritisme seeme to forme their speeches vnto the phrases of the Scripture, and to vie the sentences of the holy Scriptures to couer & hide from the simple the ugly and Monstrous face of filthy popery, that thereby they might with lesse suspicion cure againe in the heartes of the people the deadly wounde of the beast, which otherwile to doe, the Diuell well seeth is vtterly impossible. Thus Albericus Pig-hius, Echius, Andradus, the late Count of Trident, and thus the late executed Iesuites attempted to perforce: But among the residue Raph Sherwin, one of the foure executed at Tiburne for treason on Friday the first of December playeth this pageant most guilefully to the decreasing of a greate number then and there present, and purchased by his deepe & desperate hypocritisme a commendation aboue the rest, as though there had bin wrought in him before his death, some taste of Christ and true religion. But all was subtiltie & an hypocriticall hypocritisme, to leade the people from the detestation of his popery to a liking or a more tollerable iudgement thereof: If Raph Sherwin (good reader) had meant according to the good soure of words by him then vttered, then woulde hee bitterly haue condemned mans merites, invocation of Saintes, with the residue of his popery to that point belonging, & contrary to the person of Christe, and free iustificatio by his death: This hee did not. But contrariwise (saith he) I die a good Catholique, that is, to wit an arrogant and an obstinate papist. These last words

## To the Reader.

wordes of his (gentle reader) namely I the a  
Catholique, doe well declare his meaning no-  
thing to agree with his good forme of wordes,  
by him first vttered. Therefore one Master  
Edward Fleetwood a godly learned Prea-  
cher, and I, thought good by conference with  
Some of his fellowes yet remaining in the  
Tower, to learne out by them his meaning  
in the good forme of wordes by him at his  
death vttered, therby either to lift out the bot-  
tom of their Jesuitical practis: or to giue oc-  
casion vnto his fellowes by his wordes to re-  
pent and embrace the trueth, and hauing co-  
ference with James Bosgraue, John Hart, &  
Hentie Witon, wee found their meaning  
in these good wordes vttered by Sherwin, to  
be nothing lesse then to attribute our whole  
iustification wholly and onely vnto Christ,  
as the good forme of his wordes did pretend:  
but partly vnto Christe & partly vnto them-  
selues, as in the discouery more plainly will  
appeare, which thing all papistes haue here-  
tofore done. Sherwin therefore meant not,  
and the rest of the Iesuites intend not to re-  
tract any thing from the grossenes of Doctri-  
ne, but guilefully and subtilly to vpholde the  
whole. The Lord of his great mercy spee-  
dily treade downe Satan vnder our feete  
for the better ouerthrowe of this wicked king-  
dome, the full restoring of the beautie of  
Christes Church, and comfort of his deare  
Children, So be it

*Faultes in the First booke.*

*For Elegantur, Legantur For gloriant, gloriantur.*  
fol. 23

*For purpurea, purpureo. For aurea, aureo. For tui, in.*  
fol. 25

*For presed se, presens. For so let, let. fol. 32*

*For the dayes of Abraham, he did in the dayes of A-*  
braham. fol. 40.

*For Nicholas the second, Leo the ninth and Nicolas*  
the second. fol. 40.

*For he had, they had. For his, theirs. For whosoeuer,*  
who euer. fol. 41.

*Faultes in the Second Booke.*

*For wherein the exact rule of the Law, Read wherein*  
the righteousnes of man is compared wyth  
the exact rule of the Law. fol. 2.

*For applicatum, Read explicatum. fol. 5.*

*For your clamorous, Read our clamorous. fol. 11.*

*For tempored, Read tempered. fol. 12.*

*For credamor, Read credamus. fol. 16.*

*For cum creditis, Read per cum creditis. fol. 17.*

*For qui, Read cui. fol. 33.*

*For their, Read the. For leud tens, Read leud entent.*  
fol. 37

*For penerall, Read generall. For then deuils, Read*  
then the deuils. fol. 38.

*For hec loquitur, Read hic loquitur. fol. 38.*



## Sherwins confession.

I Acknowledge that in me, and of me,  
there is nothing but sinne and abhomi-  
nation, and I trust shalbe so be saued by  
the death and blood shedding of Iesus  
Christ.

The discoverie of this Con-  
fession.



Tell for the  
better un-  
derstanding  
of their in-  
utilitie wee  
must reme-  
ber that of  
iustificatio

before God they make these  
differences.

The first wherewith the right-  
teousnes of man is compared  
with the righteousnes that is  
in God. And thus they confesse,  
that no creature is righteous  
A 2 before

*Albertus Pighius  
de fide & iustifi-  
catione. Tractatus.  
sess. 6.*

before God, compared with his  
righteousnes.

The seconde, wherein the  
eract rule of the lawe, that is  
absolute & perfect. And mans  
righteousnes compared unto  
this, they cor:esse is found vn-  
righteous, and altogether vn-  
cleane. Unto these two righ-  
teousneses, whereof the one  
is in God him selfe, the other  
absolute in his lawe, doe they  
refer all the places of scripture,  
condemning mans works, and  
righteousnes. And do further  
acknowledge, that man is vt-  
terly vnable, to fulfill the lawe  
in this perfection.

Then do they imagine an o-  
ther righteousnes before God,  
according to the rule of Gods  
iustice, tempered and framed to  
our infirmities, to be the rule  
of our life. By this neither, bi-  
cause

cause no man fulfilleth every  
part thereof, is any man iustis-  
fied, they confesse.

Then after this diuision they  
proceede vnto others, wherein  
they would seme to mislike the  
Scholemens corruptio in this  
matter of Justification: for be-  
ing pressed with the manifest  
light of the word in this point,  
so farre as they can not denie  
vs to be iustified only through  
Christ: yet hauing their hearts  
hardned, they do with James *Exod. 7. 8.*  
and Iamozes withstande the  
truth, seeking still by shrowde  
newe words & strange termes  
to couer the vgly opinion of the  
scholmen concerning iustifica-  
tion, and to set a newe colour  
thereon: for it is the very founda-  
tion of all popery and popish  
abominations: Therefore with  
all diligence do they garnish it,

Apoc. 16.

as the three uncleane spirites  
proceeding out of the Dragons  
fire beastes and false prophets  
mouth, will give the utterance.

Pighius de iust.

Eckius contra

Lutherum.

Conc. Trid. ses. 6.

Id. de iurem. iusti.

Can. 9. 10. 11. 12.

2. narau. in Conc.

Trid.

Some of them as Albertus  
Pighius, Eckius, and others  
of their time, deuide Justifica-  
tion into two parties, whereof  
the first they wholly attribute  
vnto Christ: the seconde they  
appoint vnto them selues, as  
the dispossers thereof. Others  
of them, as the Council of Tri-  
dent, Alphonsus, the Censure  
of Colen, Andradus with this  
last broode of the Iebusiticall  
locustes, by a distinction make  
two iustifications, which they  
call primam & secundam, the first  
and the second. But before I  
enter the description of this se-  
cond diuision, for breuitie sake,  
and to auoyde tedious repeti-  
tions, I will discover the first:  
where

whereof (as it is saide) they make two parts, one belonging vnto Christ as the onely worker thereof: the other belonging vnto them selues, as the disposers of y thing already wroughte and offered vnto them by Christ.

Concerning the first part, & that belonging vnto Christe, they say that by his death and bloudshedding we are redeemed from the captiuitie of the diuel, and eternall death, and reconciled vnto God, and beeing boide of al righteousnes in our selues, in him, and through his righteousnes onely we are iustificied, that he only may be our iustification, redemption, and sanctification before God, and this without anye deserte of ours. And therefore in this parte belonging vnto Christe,

*Con. Trid.  
sess. 6.*

*Allect. Pigh. de  
fide & iustificas.*

*A Discoverie*

*Highius solum.*

*Sherwin.*

Vnicum nobis salutis nostrae, & solidum est fundamentum, He is the onely & sure groundworke of our salvation. In the respect of this part of our redemption, & salvation quatenus ex Deo & Christo (as Highius and other the Baptists cōfesse (in so much as it is, of God and Christe. Sherwin confelleth ther was nothing of him or in him; but time; and that he onely trusted to be saved by the death and bloudshedding of Christ.

But now touching the application hereof which is the second parte, Sherwin and the rest challenge vnto them selues, & so leaue Christ but one parte of our iustification, and in this point standeth the controuersie betwene them and vs; concerning our iustification: and touching subtilties they beguile them selues.

selues, and others. Therefore  
that this subtilty may plainly  
appeare vnto the very ignorant,  
here foloweth Higlinus his  
owne wordes concerning this  
matter. Hastenus de redemptione  
his ac salutis nostrae in Christo no-  
bis redditae misterio. &c. Vt existi-  
mus satis applicatum est, nunc de e-  
odem quatenus ex nobis pender. &c.  
Hitherto hath it (as I thinke)  
bin sufficiently entreated, of the  
mysterie of our redemption, as  
it is geuen vnto vs in Chriſte:  
and now will we handle it, in  
that which dependeth vpon our  
selues. And this parte they  
terme þ disposing cause of our  
saluation: which they say stans  
beth vpon two branches, name-  
ly faith and workes, in those  
which be of yeres of discretio.  
But in children they say, that  
the sacrament of baptisme is  
the

*P. hinc de fide  
et iusticia*

*Tertius. de sacra.  
p. 200. fol. 200.*

the disposing cause, and therefore they wickedly denie saluation vnto children departing before baptisme. Their sayth they diuide into two sorts, that is, in fidem acquisitam, & infusam. Acquisitam they define to be an habite of the minde, wherby we certainly without wauering assent vnto those things which are from God, eyther in his worde, or by tradition reuealed vnto the Church for our saluation. And they call suche a faith the Catholike faith, whiche is of our selues, say they, and standeth of the assent of our will and reason, and so is it a perfecte faith, depending greatly vpon mans freewill. And these two partes are diuers things, and are distinguished, yea sometime seperated from workes, & from fiducia, which followeth faith



faith that worketh by loue, and  
yet neuerthelesse is Catholike,  
and perfect : but yet informis,  
and so soone as workes are  
thereto ioynded they cal it forma-  
tam, and so iustifieth. For so  
long as it is informis, that is,  
without workes, it iustifieth not  
although it be both catholike,  
and perfect, which perfection,  
as they say, may be in sinners.  
Now their catholike faith ioy-  
ned with workes which they  
call a formed faith, they call  
their preparatiues vnto oure  
saluation, and these prepara-  
tiues they terine the disposing  
cause of our saluation, wherby  
we receiue the holy ghost ether  
in hearing the worde, or with-  
out the word by h sacraments,  
and wheresoer these dispo-  
sing causes are present, ther the  
holy ghost is neuer absent: and  
where

*Conc. Trid. sess.  
Canon. 6. 9.*

*Pighius de fide &  
iustitia.*

where they be not, there is the holy Ghost absent. And thus say they doth God impute our saluation vnto our workes, in respect of that part depending vpon our selues.

*Conc. Trid. Sess. 6.  
c. 7. 7. 8.  
T. 1. m. 6. facta.  
Lib. 4.*

Thus iustification, which is remission of sinnes, reuocation and sanctification, folowe the preparing and disposing causes by a voluntarie receiuing of grace. For (say they) we are iustified by faith and charitie together, as the disposing cause of our iustification; or as the necessarie meanes to obtaine grace of iustification, but rather by charitie then by faith, because charitie goeth before our iustification as a necessarie cause, to obtaine at Gods hand in Christ the grace of iustification and adoption of his children. And further they affirme  
that

that God doth first require our  
 owne workes, vnto whiche he  
 promisseth, that his grace shall  
 not be wanting. For although  
 Christ be made the full, perfect,  
 and sufficient cause of our iusti-  
 fication in so muche as in him  
 is, yet is he effectual vnto none  
 but vnto such as through these  
 preparations and workes re-  
 ceive him being with that con-  
 dition offered vnto them. For  
 all the promises of our saluati-  
 on are euerywhere conditional  
 and not absolute. And further  
 they say, that in the matter of  
 iustification, there is no more  
 attributed vnto y<sup>e</sup> faith, whiche  
 respecteth the promise of God  
 touching Christ his death, pas-  
 sion, and resurrection, then vnto  
 that faith which respecteth  
 any other promise of God what  
 soeuer. Thus muche of their  
 faith,

*Pighius. de file  
 & iusti. fol. 270*

faith which they call acquiescenc.

*Ioh. de. D. mas.  
lib. 4. cap. 11.*

Nowe their faith infused is not of our will, nor the habite of our minde, &c. but the gifte of God for the benefite of the Church, in working miracles, and is numbered among the giftes of the holy ghost.

*Abacuk. 2.*

*Rom. 1.*

*P. ghua de. fide &  
in. 2. 1. 1. 1.*

*Concil. Trident.  
sess. 6. 6.*

But that faith whereby the iust man liueth, by the whiche onely euery one of Gods children layeth holde of their iustification in Christ, they vtterly reiect, calling it speciall, hereticall, and wicked.

First, the substance of the matter, aswel to the scholemen, as to the later Papistes and Jesuits, is one, but the termes or wordes of Arte, as I maye call them, are sometimes diuers, and proper vnto some one of their opinions, and some common vnto them all. They all agree

agree, both the scholemen and the rest, that Christ hath sufficiently of himself wrought our iustification, and offereth the same vnto vs conditionallye, knocking at the doore of our conscience by the holy Ghost to moue vs to receiue it, and this knocking the scholemen call gratiam primam, gratiam preuenientem, and gratiam operantem, the first grace, the preuenting grace, and the grace working alone, where the holy Ghoste moueth and stirreth our will and indeuours. Albertus Magghius and others called it iustification belonging to Christ, & offered vnto vs. The Council of Trident, Andradus, and the Iesuites, called it the first iustification which is wrought (as they saye) by the infused righteousness of Christ, which they

*Pichius de iustif.  
Eckius contra Lutherum.*

*Concil. Trident. de  
increm. iusticie.*

*Canon. 9. 10. 11.  
12.*

*Andrad. in Tria  
Conc. sententiaru  
li. 3. disticti. 19.*

*Gabriel Biel in  
sent. l. 3. dist. 354.*

*Panthologia in  
sent. Thomas.*

they call Charitie in hering or  
cleauinge to vs. Then those  
workes which the Scholemen  
call Merita congrui, workes of  
congruence, Bighius, & Coun-  
cel of Trident, and the Jesuits  
call workes of preparation and  
the disposing cause of our iusti-  
fication. Then those which the  
scholemen did terme workes of  
condigne, Bighius and those of  
his tune terme the answering  
of the condition of our saluati-  
on. The Councell of Trident,  
Andradus, the censure of Co-  
len, the rest of the Jesuites call  
the second iustice, or iustificati-  
on, which standeth (as they say)  
not in the free remission of sinne,  
but in satisfiying and further  
deseruing and meriting of eter-  
nall life (as was saide before.)  
Therefore sayth Gabriel Biel,  
Anima gratia informatz, per actum  
2 vo.

à voluntate simul & elicited de cō-  
digno promeretur vitam æternam.

The soule inſourmed by grace,  
doth through worke Draben out  
of the voluntarie will and grace  
together Deſerue euerlaſtinge  
life.

*The diſcouerie of the  
ſecond Diuiſion.*

**W**Here the cenſure of Co-  
lon, Andradus, & other  
ſuch, Denide iuſtification into y  
firſt and ſecond iuſtice, or righ-  
teouſnes, they ſay the firſt iuſ-  
tice is that inheringe and abi-  
ding iuſtice, wherwith the vn-  
regenerated man is firſt infuſ-  
ſed, receiuing the habite or qua-  
litie of infuſed charitie, and this  
righteouſnes (they ſay) is not  
the remiſſion of ſinnes onelye,  
but ſanctificatiō of the inwarde

*Opinio Ieſuit-vicarij  
de infuſa iuſtitia:  
Conſilia Colona  
Andrad. in Coſc.  
Trid ſeſ. 6.*

**B** man,

man, wherby he is both called  
iust, and is so in deede, and this  
righteousnes they call charitie,  
abiding or inhering to the in-  
warde man.

And when the Scripture  
saith, that faith is reckned vnto  
vs for righteousness, it mea-  
neth nothing els (say they) but  
that the qualitie of righteous-  
nes is infused into vs, for God  
bouchsafeth the faith that hee  
findeth in vs worthy to be infu-  
sed with righteousness that in-  
hereth or abideth, wherby men  
are iustified.

The second iustification (they  
say) is the exercise of the infused  
charitie, bringing forth good  
workes, wherby the second ius-  
tice both is, and ought to bee  
had. And this righteousnesse  
doth merite more then the first  
infused righteousness, for it de-



serueth eueraſtinge life, as a  
 due rewarde thereof, and this  
 not by faith alone, as at y first,  
 but by faith and workes toge-  
 ther, which deserue remission of  
 finnes, and sauffie Gods iustice  
 for the same, &c. This seconde  
 iustice the Schoolemen terme  
*meritum ex condigno*, merite of  
 condigne.

In the appearance of the di-  
 uersity of these opinions, which  
 in trueth is nothing in substance,  
 but a shew of wordes, a change  
 of termes, we must good Rea-  
 der) for the auoyding of subtilis  
 laberinthes, obserue what is  
 comunon vnto them all, as well  
 Scholemen as the rest, & what  
 is proper or peculiar vnto each  
 of them by themselves, wherein  
 they differ, or agree among the  
 selues, or with the Scholemen  
 whose grosenesse they woulde  
 seeme

seeme to mislike: So shall wee  
without tedious repetitio both  
vnderstand their meaning, and  
with breuitie discover and con-  
uince their fallshode.

The termes or words of art  
proper to the Iesuites, & coun-  
cell of Trident, Andradius, and  
others of that race. Iustitia pri-  
ma, Iustitia secunda, Charitas infu-  
sa & inherens. The first Iustice,  
the second Iustice, Charitie in-  
fused, a cleauing to vs, termes  
proper to the Scholemen. me-  
ritum congrui, meritum condigni,  
merite of congruence, and me-  
rit of condigne. Termes com-  
mon vnto all the Papistes, as,  
Gratia prima, gratia secunda, gratia  
preueniens, gratia subsequens, gra-  
tia operans, gratia cooperans,  
iustitia infusa & inherens, fides in-  
formis & fides formata, fides ac-  
quisita, & fides infusa.  
The first grace, the second grace,  
the

the preuenting grace, the following grace, the grace working by it selfe, the grace workinge with our wil or indeuour, in-  
stice infused and cleauing to vs  
faith vnshapen, and formed  
faith, faith gotten of our selues  
and faith infused, faith generall  
and faith speciall.

Thus because they woulde  
seeme to say something, and to  
be Doctors of the Lawe, they  
leade both themselves & others  
into an endles laborinth of an-  
gling words, and vaine termes,  
knowing not what they speak,  
neither whereof they affirme:  
but these Sophismes haue the  
Sorbanists first inuented and  
your clamorous Iesuites now  
follow, that by shew of wordes  
and termes, without sence they  
may seeme to auoide such con-  
fusions, as the true sence of the

scriptures for the confuting of  
their papistlicall opinions, doth  
necessarilie enforce vpon them.

Now it remaineth therfore  
(gentle Reader) that I shortly  
and brieflie confute these Sor-  
bonicall and Jesuiticall sophis-  
mes, and that not by words &  
termes, as their manner is to  
delude their hearers, but by e-  
uident and plaine testimonies  
of Scriptures according to the  
true analogie, and meaninge of  
the same.

And first, touching their three-  
fold righteousness, or iustice be-  
fore god, the Scripture knowe-  
eth no such diuision.

The Scriptures lay forth  
vnto vs two kindes of righte-  
ousnes before God, one that is  
of the law of God, which lawe  
first ingrauen in man his heart  
before his fall, after written in

Tables of stone by the finger  
 of God, and opened at large by  
 the holy Ghost, in the bookes of  
 Moyses, the Prophetes, and  
 Psalmes: and most cleerlie in  
 the bookes of the newe Testa-  
 ment: containeth in it the abso-  
 lute and perfect righteousness,  
 that whosoever fulfilleth the  
 same, shall live therein, and be  
 iudged righteous before God:  
 and this law being the perfecte  
 image of Gods iustice, and the  
 absolute rule of mans life, recei-  
 ueth no qualification, nor in no  
 parte doth condiscend vnto our  
 infirmities, but requireth an ab-  
 solute and perfect obedience, and  
 a conformity vnto the same, &  
 for that it findeth this in none,  
 (Christ onlie excepted) it condem-  
 neth all absolutelie, cuttinge  
 them vnder sin vnto condem-  
 nation, and iustifyeth none, ex-

Deut. 30.  
 Luke. 1. 19.  
 Leuit. 18.  
 Rom. 3. 8.  
 Galat. 3.  
 Ioh. 15  
 Iohn. 1.  
 Mat. 15.  
 Rom. 7. 8.  
 Galat. 3.  
 Psalm. 19.  
 Mat. 5.

ther in whole or in parte. Hea-  
uen and earth shall perish, but  
not so much as a title of this  
law shall diminish. For as God  
cannot be altered, so the Law,  
which is the rule of his iustice,  
and the true image of himselfe,  
can in no part be tempered un-  
to our infirmitie: if it can, then  
let some of the Sorbonical Je-  
suites, or Jesuiticall Sorboni-  
stes, lay it down by the testimo-  
nie of the Scriptures, Et erit  
mihi magnus Apollo.

The other righteousness be-  
fore God, is in Christ only, Quæ  
proposuit Deus propitiatorem per  
fidem. whome God hath made  
our propitiation through faith.  
Eum qui non nouerat peccatum,  
pro nobis peccatum fecit, vt nos  
iustitia Dei efficeremur in ipso.  
Whin that knew no sin, did God  
make a sacrifice for sin for vs,  
that

Rom. 3.

2. Cor. 5.

that we might be made by righteousnes of God in Christ, and God hath made him vnto vs, wisdom, righteousnes, and sanctification, and redemption.

1. Cor.

Secondarily therfore, where they attribute this righteousness only vnto Christ, as by worker and offerer thereof, & keepe thapplication thereof vnto themselves, they take from God the best part of his office, and are found lyars against God. For Christ doth not ouely worke it for vs in all thinges belonging vnto himselfe: but the Father doth also bestow it vpon vs, inuesting vs by a lively faith into the righteousness of his sonne: otherwise wee should gaine no more by Christ, then we doe by the Law: For the Lawe both conteyneth and offereth perfect righteousness vnto vs: but it

Rom. 7.

work

worketh it not, and that for no lack that is in it selfe, but is in vs: For thus wee should make God and Christ in the worke of our redemption, no better then a Physitian, and much worse then a kinde Nurse or louinge Mother. A skilfull Physitian doth in deede provide necessary medicine for the patient, but the receite thereof he leaneeth vnto himselfe. A good Nurse or mother will not only provide meat for the childe, but they also in what they can, bring the childe to the receiuing thereof.

*Ierim. 23. 32.*

*Exec. 11. 16.*

*Ef. 7. 44.*

*45.*

*Iohn. 5. 6. 10. 14.*

*15. 17.*

*Mat. 16.*

But now the Father and the Son by the holy Ghost worke together in this woорke of our iustification. *Pater meus vsq; adhuc operatur, & ego operor*: The Father worketh as yet, and I also worke, & no man commeth vnto mee, excepte my Father draw



Diabolum. And of his greates  
loue towardes vs, he hath ge-  
uen his Sonne to die for vs: so  
doeth hee geue vs the meanes  
whereby wee doe receiue him  
with his benefites, which saint  
Paule doth euidently declare.

His wordes are these: Deus qui  
diues est in misericordia, &c. *Ephes. 2.* God  
that is rich in mercy through  
his great loue wherewith he lo-  
ued vs, and whē we were dead  
through sin, he hath also quick-  
ned vs together through christ  
by whose grace ye are saued, for  
by grace are yee saued through  
faith, & that not of your selues:

It is the gifte of God not of  
workes least any man shoulde  
glory: for wee are his workes *Iohn. 6.*  
manship created in Christ Je-  
sus vnto good workes: which  
God hath prepared for vs to  
walke in. Here is the greates  
riches

*Mat. 3.*

*Efy. 53.*

*Titus. 2.*

riches of Gods loue and his  
grace the efficient cause of iusti-  
fication, Christ the merite & re-  
spect: Faith the meane and in-  
strument betweene Christ and  
vs: and withall the gift of god,  
from which instrument or mea-  
nes, our desertes and al works  
whatsoever are excluded in the  
apprehension of this iustificati-  
on, and worke ordeyned of god,  
doe follow our iustificatiō to be  
our exercises. Doe (good Rea-  
der) what may or can bee sayde  
plainer. In this worde of iu-  
stification is there nothing found  
of oures: The whole worke is  
Gods, we are no agentes here-  
in, but workmanship wrought  
of God only: so that the whole  
worke belongeth vnto God, &  
nothing therein vnto our selues.  
Therefore these Sorboniticall  
Iesuites are herin many waies  
found

found liers against god and his  
trueth.

Thirldy this faith whereby  
we apprehend our iustification  
in Christ is neyther of our sel-  
ues, or any habit of our minds,  
reason or will, nor yet formed  
by workes, whereby together  
with workes we should be ius-  
tified: but is the free gifte of  
God, depending vpon our elec-  
tion, geuen vs in Christ Iesu,  
at the hearinge of the worde,  
through the working of the ho-  
ly ghost, and doth only or alone  
without workes iustifie vs in  
Christ, and bringeth forth such  
workes as the worde requyeth,  
being the fruites of our iustifi-  
cation, to the glorie of God, the  
profite of our brethren, and wit-  
nessing our iustification both in-  
wardlye in our conscience, and  
outwardly before men: shal eu-  
dently

Dently appeare.

First, that faith is the worke  
and giste of God, in vs appea-  
reth by the wordes of our Sa-  
uiour Christ, Hoc est opus Dei, vt  
credatis in illum quem misit ille.  
This is the worke of God, that  
ye beleue in him whom he hath  
sent. Nemo venit ad me, nisi fuerit  
ei datum a patre meo, No man  
commeth to me except it shal be  
geuen him of my father. And  
S. Paul saith, Gratia saluari estis  
per Fidem, & hoc non ex vobis, dei  
enim donum est. We are saued by  
grace through faith, and that  
not of youre selues, for (this  
faith) is the giste of God. And  
again, Sicut Deus vnique di-  
misit mensuram Fidei. Euen as  
God hath deuided vnto euerie  
one the measure of faith. And  
Augustine vpo the first of John  
saith, Credere datur nobis, quid e-  
nim

o'm. 6.  
Mat. 13  
Iph. 6.

Phil. 1

1 Cor. 13

Rom. 12.

August. super  
Iohann. cap. 6. tract.  
17.

nim habes quod non accepisti? **To**  
**beleue is geuen vs, for what**  
**hast thou, that thou hast not re-**  
**ceiued. Againe, Deus si opere fi-**

1. Cor. 4.

dem nostram miro modo agens in  
 cordibus nostris vt credamur, num-  
 quid metuendum est ne totū facere  
 possit. **If God doe worke faith**

**in our heartes by a wonderfull**  
**meanes, what shall wee feare**  
**that he cannot worke out the rest.**

Ex fide ideo dicit iustificari homi-  
 nem, non ex operibus, quia ipsa pri-  
 ma datur, ex qua impetentur cetera

Lib. 2. de predest.

cap. 2.

Ephes. 2. coelestis

cap. 7.

**Therefore doth he say a man is**  
**iustified by faith without wor-**  
**kes, because faith is first geuen,**  
**wherby the residue is obtained**

Ipsam fidem dixit esse opus dei, nec  
 dixit hoc est opus vestrum, sed hoc  
 est opus dei, &c. **Christ sayde,**

August. super

Iohann. cap. 6.

tr. Et. 25.

**that faith is the woorke of**  
**god, that yee doe beleue in**  
**him, w<sup>h</sup>ome hee hath sente,**  
**that**

*Ieronim. in epist. ad  
Ephes. cap. 2.*

that he that doth reioyce, may  
reioyce in the Lord, Et hæc Fi-  
des non est ex nobis, sed ex eo qui  
vocauit nos, non nostræ voluntatis,  
sed Dei muneris. And this faith  
is not of our selues, but of him  
that hath called vs neither is it  
of our willes, but of the gift of  
God.

*Titus. 1.*

*Thess. 1.*

*Rom. 9.*

*Act. 13.*

*Rom. 8.*

*Ephes. 1.*

Then, that this giste of god  
dependeth vpon our election, it  
is euident. for S. Paul calleth  
it, Fidem Electorum, the faith of  
the Elect. And again, Fides non  
est omnium. All men haue not  
faith: for, quorum vult Deus mi-  
seretur, & quos vult indurat. God  
sheweth mercie on whom hee  
will, and whom he will he har-  
deneth. And they only beleene,  
qui præordinati sunt ad salutem.  
that are ordeyned vnto salua-  
tion, for whom hee hath chosen  
and ordeyned vnto saluation,  
those

those he calleth. And that this  
faith is giue vs in Iesus christ  
appeareth by these places, and  
many others: Nemo nouit patre  
nisi filius, & cuicumque voluerit fili-  
us reuelare. No man knoweth  
the father but the Sonne, and  
he to whom the Son wil re-  
ueale him. Therfore seing that  
the knowledge of god cometh  
by faith, it must necessarilie fol-  
low, that this faith is geuen vs  
in Christ. This faith is geuen  
vs saith S. Paul, of God the  
father, in Iesus Christ. And  
further he saith, that he liueth  
by that faith which is in Iesus  
Christ. And againe, Audite fide  
vestra in Iesu Christo: When I  
hearde of your faith that is in  
Iesu Christ. And to Philemon  
he saith, that faith is in vs thro-  
ough Iesus Christ. And saint  
Peter saith, God through his  
abolish

Mat. 11.  
Luk. 14.

Ephes. 6.

Galat. 3.  
Coloss. 1.

Philemon.

1. Pet. 1.  
2. Cor. 13.

dant mercy, begate vs againe  
 vnto a liuely hope through the  
 resurrection of Iesus Christ  
 from death, Eum creditis in deum  
 &c. For, through him, ye beleue  
 in god, who raysed Christ from  
 death, and gaue him the glorie,  
 that your faith and hope might  
 be in God. And therefore is he  
 called the image of the inuisible  
 God, the brightnes of his glorie,  
 and the expres image of his  
 substance. Hæc fides definita est in  
 Christo, qui in carne resurrexit a  
 mortuis, &c. This faith is fixed  
 in Christ, who in the flesh rose  
 againe from the dead. This  
 faith of Christ is that founda-  
 tion whereby Christ dwelleth  
 in our heartes, who doeth in-  
 wardly teach vs, and therefore  
 as the Apostle saith, Conclusiue  
 Scriptura omnia sub peccatum, vt  
 promissio ex fide Iesu Christi dare-  
 tur

Philip. 2.

Coloss. 1.

Hebr. 1.

August.

de tract. lib. 4.

cap. 20. item. cont.

Joan. 8. p. 36.

Galat. 3.

Rom. 1.



tur credentibus. The Scripture  
shutteth all vnder sin, that the  
promise by the faith of Iesus  
Christ, might be giuen vnto all  
that doe beleue. And this faith  
the holy ghoſte worketh in vs,  
through the worde. Fides est ex  
auditu, auditus vero per verbū dei.  
Faith comineth by hearing and  
hearinge by the word of God.

*Agust. de fide et  
operib. cap. 16.*

Dedit igitur ipse alios Apostolos, alios  
vero Prophetas, &c. ad opus  
ministerij, ad edificationem inquā,  
corporis Christi, donec euadamus  
omnes in vnitatem fidei, & agniti-  
onem Filij Dei, &c. And he gaue  
some Apostles, and some Pro-  
phetes &c. to the gathering to-  
gether of the Saintes into the  
worke of ministration, into the  
edifying of the bodie of Christ,  
till we all meete together, into  
the vnitie of faith, and know-  
ledge of the Sonne of God, &c.

*Rom. 10.  
Gal. 2.3.  
Col. 2.13.  
Eph. 4*

1. Cor. 1.

1. Pet. 1.  
Iacob. 1

Act. 16

1. Cor. 3.

1. Cor. 4.

Placuit enim deo per stultitiam predicationis. &c. It pleased God by the simplicitie of preachinge, to saue them that beleene: Renati estis non ex semine mortali: sed ex immortali per sermonem Dei uini. We are new born, not of mortall seede, but of immortall by the word of the liuing God. Is progeniuit vos sermone veritatis, Hee hath begotten you through the worde of truth. And of the silk woman Lidia S. Paule saith, Cuius cor deus aperuit vt attenderet ijs quæ dicebātur a Paulo. And the holy Ghost opened her hart that shee harkened vnto those thinges that were spoken by Paul. Ego plantaui, Apollos rigauit, deus autem incrementū dedit. I planted saith Saint Paule, Apollos watered, but god gaue the encrease. Habentes saith the Apostle, eundem Spiritum Fidei, hauiing

having the same spirit of faith. In  
this worke of faith therefore;  
these five concur and goe toge-  
ther. 1. The grace of god. 2. the  
word of god. 3. the preaching of  
the word. 4. the hearing of the  
word preached. 5. the holy ghost  
opening the hearts of the hear-  
ers, whereof Lidia the Silke  
woman is an evident example.  
But where these things concur  
not, there is no faith, and there  
the people perish.

Act. 16

Proverb. 30

That this faith iustifieth on-  
ly or alone without the helpe of  
worke, is most evident. First,  
for that the gospel is the power  
of God vnto saluation, vnto eue-  
ry one that beleaueth. Next the  
tree must be made good, before  
the fruites thereof can in any  
respects be good. Conditio su-  
mus in Christo Iesu ad opera bona.

Rom. 1.

Mat. 7. 1

¶ 3 We

we are first made (or new regenerated) in Christ unto good workes, so that our iustification goeth before the worke, and therefore faith without workes boeth iustifie.

*Ephes. 2.*

*Rom. 1. 3. 4. 5. 9.  
Galat. 3. 4.*

Thirdly, the holy ghost every where in the work of our iustification before god, seperateth workes from faith. We are iustified in receiuing, not in geuiug, in receiuing remission of sinnes. *Beati quorum remissa sunt iniquitates.* Blessed are they whose sinnes are forgiven, and therefore not by workes. If any workes might be ioined with faith to iustification, then the workes of the Law? But *iustificamur fide sine operibus Legis.* We are iustified by faith, without the workes of the Lawe, therefore, without all other whatsoeuer. If ever any was

*Ephes. 2.  
Rom. 4.  
Psal. 32.*

*Rom. 1. 4.  
Galat. 3. 4.  
Philip. 3.  
Rom. 3. 4.  
Galat. 3. 4.*

or might bee iustified with the  
helpe of workes before God,  
then Abraham, but Abraham  
was not: therefore none other  
can be. Also, the faithful are iu-  
stified as their father Abraham  
was iustified, but Abraham  
was iustified before God by  
faith, without workes: by faith  
therefore without workes are  
all the faithful iustified.

Rom. 2.

Rom. 4.

1. Pet. 3.

And thus the godly learned  
did alwaies thinke of our iusti-  
fication. Iustificati sunt gratis (saith  
S. Ambrose) quia nihil operantes,  
neque vicem reddentes, sola fide iu-  
stificati sunt dono Dei. They are  
iustified freely, because they  
worke nothing, nor geue anye  
thing in exchange but are iusti-  
fied by faith onely through the  
gifte of God. Againe, Sic decre-  
tum dicit a Deo, vt cessante Lege,  
solam fidem gratia Dei posceret ad

Am' ros. super  
Rom. cap. 4.

Am' ros. super  
Ibidem.

salutem. So saith the Apostle it  
is decreed that the laboꝝ giuing  
place, the grace of God might  
require only faith to saluation.

Hoc ipsum monet exemplo pro-  
pheta, vt sine labore, & aliqua ob-  
seruatione, sola fide iustificetur apud  
ipsum. This self same thing  
doth hee aduonish by the Pro-  
phets example, that without  
labour, and any obseruation, or  
ceremonie, they may be iustify-  
ed through onely faith before  
God. And in another place. Sola  
fides (inquit) posita est ad salutem,  
onely faith (saith the Apostle) is  
set doونه to saluation: Manife-  
sto beati sunt, &c. They are a-  
parauwlye blessed (saith the A-  
postle) vnto whom without a-  
ny labor, or worke their sinnes  
be couered, and their sinnes re-  
mitted: No workes of repen-  
saunce required of them, but  
faith

*Antioch. super  
Rom. cap. 9*

*Antioch. super  
Rom. 4*

Faith onely. And Hilarius,  
Sola Fides iustificat: Faith only  
iustifyeth. Origen also proo-  
ueth by the example of þe thiefe  
Of Mary Magdalene, And of  
the Publicane, And by many  
other reasons, that onely Faith  
Doth iustifie.

Can. 9

Origen in Rom.

6. 4. 4

The same doth Athanasius,  
Basil, Chrysostome, and other  
of their time, evidently prooue,  
whome because I woulde bee  
shorte, here I doe omitte.

Respl. homil. de fid.

Athen. in Galat.

6. 17. 3.

That this iustifying Fayth  
in Adam, Noe, Abraham, or  
any other of Gods Elect, respec-  
ted, or doth respect, the Crea-  
tion of the worlde, the making  
of the Arke, the multiplying of  
þe posterity, or any other promise  
whatsoever (as þe papists ima-  
gin it doth) but onely þe promise  
of christ made vnto Adam, and  
stil renued vnto his Posteritie,  
shal evidently appeare,

Pis. de fide &  
iustificatione. fol.

85.

Gen. 3

The

The righteousnes no doubt of  
God which is good before god,  
commeth by the faith of Iesus  
Christ vnto al and vpon al that  
doe beleewe. Iustificantur autem  
gratis, eius gratia per redemptionē  
factam per Iesum Christum, quem  
proposuit Deus placamen per fi-  
dem in sanguine suo. For they  
are iustified freely by his grace  
throghe the redemption that is  
in Christ Iesu, whom god hath  
made our pacification through  
faith in his blood, according as  
it was promised vnto Adam,  
Et semen mulieris ipsum conteret  
caput serpentis. The seede of the  
woman (namely Christ) shall  
brenke the serpentes head. And  
vnto Abraham, In semine tuo  
benedicentur omnes gentes, non  
dicitur in seminibus, sed de vno, qui  
est Christus. In thy seede shal all  
nations be blessed, He saide not  
in

Rom. 3.

Gen. 3.  
Apocalip. 12.

Gen. 12. 17.  
Gen. 22. 18.  
Gen. 22. 18.



in sedes, as of many, but of one  
 which is Christ. Hic est filius me-  
 us dilectus, in quo mihi complacuit  
 This is my beloued sonne, in  
 who I am well pleased. Thus  
 we see we are iustified in no o-  
 ther promises, but onely in the  
 promise of Iesu Christ, & that  
 in the promise of his death and  
 resurrection, and thereto the ho-  
 ly ghost referreth our faith, as  
 ye plainly see, He dyed for our  
 sinnes, and rose againe for our  
 iustification. We are regenera-  
 ted into the hope of life, per resur-  
 rectionem Iesu Christi ex mortuis.  
 by the Resurrection of Iesus  
 Christ from death, for it plea-  
 sed y<sup>e</sup> father that in him should  
 all things dwell, and by him to  
 reconcile all thinges vnto him-  
 selfe, &c. Neque sub caelo aliud da-  
 tur nomen hominibus, in quo opor-  
 tet nos saluos fieri. Neither is  
 there

Mat. 3.

Coloss. 1.2.  
 Heb. 1.2.3.4  
 Rom. 4.

1. Pet. 1.

Coloss. 3.

2. Pet. 3.

there any other name or mean,  
vnder heauen geuen vnto men  
wherewith we must be saued.

Now what shall we thinke  
of these Papistes, that tell vs,  
Intelligis in iustificationis nostræ  
negotio, vt nihil plus euergiz, tri-  
buat Fidei promissæ iustificationis  
in Christo, quàm fidei alterius, cu-  
iuscunque rei prodita, aut promissa  
a Deo.

Thou vnderstandest ther-  
fore (saith Bighins) that in the  
matter of Iustification, the A-  
postle may attribute no more  
vnto the faith of Iustification  
promised in Christ, then vnto  
the faith of any other promise  
whatsoever, foreshewed or pro-  
mised by God.

Do they (good reader) make  
any other thing of Christ, and  
the promises in him, then of  
Legall & transitorie. Nay doe  
they

Alf. 4.

Pzhi. de file es.  
iust. fol. 88.

they not in effect say y<sup>e</sup> which is  
reported to be Dissolutely vtter  
red of Pope Leo 10. vnto Bē  
bo his cardinall, Quantum no-  
bis ac nostro cetui profuerit ea de  
Christo fabula, satis est seculis om-  
nibus notum. Leo esteemed the  
gospel of Christ, but a fable of  
finall profite. They thowell it a-  
mong other Legall and tempo-  
rall promises. These men ac-  
count the scriptures of y<sup>e</sup> gospel  
as a nose of waxe, but the holy  
Ghost accountes thereof as of  
the mightie power of God to  
saluation, as of the word of life  
y<sup>e</sup> immortal seed of our regene-  
ratio, as of a two edged sword,  
that deuidenth the marow and  
the sinewes, in respect where-  
of, they account al other thyngs  
as drosse.

These felowes therfore though  
they couenterfette y<sup>e</sup> resemblance  
of

*In vita Pauli*

*Pie. H. of 1. pref.  
verbo.*

*Heb. 2.  
Mat. 23.*

*Apo. 4. 9. 13*

*1. Tim. 4.*

*2. Tim. 3*

*1. Cor. 1. 2.*

of the Lambe, yet in Deede they come out of the bottomles pit, & speake with the mouth of the Dragon, and are led by y<sup>e</sup> spirit of error, speaking great lyes in hipocrisie, but the Lo<sup>rd</sup>e will not suffer them to preuaile any longer.

But vnto vs that beleue, the Apostle teacheth this faith to be of the promises of Christ his death, and therefore he calleth the gospel not the word of creation, of the flood, of the goinge out of Charran, of posterity, or of any such thinge, but hee calleth it the worde of the cros.

That the promise of Ch<sup>ri</sup>st is the object to our faith in i<sup>u</sup>stification, and not any other promises whatsoeuer, which promises and our faith are cor<sup>re</sup>latiues, that this promise is absolute without conditio<sup>n</sup>, may by

by that which is already sayde,  
plainly appeare. Wherunto for  
better helpe of the vnlearned I  
will adde somewhat more. Ne-  
ther are these promises in christ  
conditionall, as were the legall  
promises, but absolute and free  
and therein they differ from the  
promises of the law. For (saith  
y<sup>e</sup> apostle) promissiones dei in chri-  
sto sunt etiā, the promises of god  
in Christ are absolute and firm.  
They are absolute in christ that  
no man should brag: out onelye  
in god through Christ and that  
all reioycing of man shoulde be  
taken away, that God onelye  
might haue the praise.

Now (good Reader) where  
both in the olde and new tēsta-  
ment, there are found conditio-  
nall promises, they bee of two  
sortes, the first seeme to be, and  
are so in deede and trueth. The  
other

2. Cor. 1

Ephes. 2

Rom. 3. 4

Gal. 3. 4

1. Cor. 1. 1

Apo. 4. 5

other vnto the vnskillfull seeme  
to bee, but are not so in Deede;  
Such as be conditionall, are  
these: Qui fecerit ea, viuet in ijs  
He that fulfilleth them shal liue  
by them. Hoc fac, & viues. This  
doe, and thou shalt liue: And  
such other doe belong vnto the  
Law, and are not any way to  
be Drawen vnto the gospel.

Those that seeme to be, & are  
not, as, if you remit other men  
their trespasses, your heavenly  
father will remitte you youre  
trespasses, &c. And if a Sinner  
doth repent him of his wicked-  
nes, &c. And many other such  
phrases, belonging vnto the  
gospel, be no conditionall pro-  
mises, but speeches borrowed  
from vs, exhorting vs vnto our  
duetie, shewing forth plainely  
vnto vs the fruites of our iusti-  
ficatio, which without al doubt  
we

*Leuit. 18.  
Galat. 3.*

*Luke. 10.*

*Mat. 6.*

*Ezech. 18*

we shall bring forth when we are iustified. For we are not iustified to be idle, barren, and fruitles, but to bring forth such fruites as the Lord hath ordeined for vs to walke in. For, a good tree cannot bringe forth bad fruit.

Luk. 1  
Ephes. 3.  
Tit. 2  
2. Tim. 4.  
Mat. 6.  
2. Pet. 1.

By these and such like, wee must make tryall of our selues, whether we be in the faith: when we see one eat or drinke a great deale, we say he was hungry or thirſtie, because we see him eat so much or so greedely: So doe we say that one is whote, because we see him sweate, yet do we not say, that his eatinge or drinking is the conditional cause of his hunger or thirſt, nor yet the sweat the cause of his heat: But contrarie we say, hunger, thirſt, and heate, are the causes of eating, drinking, and sweate:

D

enen

*Exer. 18.  
Mat. 6.*

even so, the turninge from iniquitie, the remitting of trespasses, are not the causes of the forgiveness of our sinnes, but the fruites thereof, and trial of our state. And this would the papistes see if they were not blinded by the spirit of error, that ruleth the children of unbelieve.

*1.Tim. 4  
Ephes. 2.*

That after iustification, this faith bringeth forth such workes as are agreeable vnto the law of God, appeareth in these

*Ephes. 2.  
Titus. 2.  
Luk. 1.  
Mat. 6.*

WORDS: *Conditi sumus in Christo Iesu ad opera bona.* We are created (or renewed) in Christ Iesu vnto good workes, which God hath prepared for vs to walke in. *Et purificaret sibi ipsi populum peculiarem, studiosū bonorū operū* Hee hath purged vs vnto himself, a peculiar people, studious of good workes.

*Hebr. 9*

Thus although in the work  
of



of our iustification, workes be  
 not conioyned with faith, yet  
 are they not seperated from  
 faith. For although faith alone *Rom. 3*  
 doth iustifie, yet is it not other *Galat. 3.*  
 wise alone, but alwaies fruite-  
 full by good workes: It is one  
 thing to be alone, and destitute  
 of good workes, which faith ne-  
 uer is, and another thing to ius-  
 tify alone, which faith alwaies  
 doth: and by this faith, althogh *Ephes. 4*  
 it be not singular vnto any, but *1. Tim. 3*  
 general vnto the whole church  
 of God, yet is euery faithfull  
 man specially iustified, & there-  
 by specially liueth. One mans  
 faith doth not iustifie another,  
 but euery mā is iustified by his  
 owne faith. *Iustus fide sua uiuet.*  
 The iust shall liue by his owne  
 faith, and not by another mans  
 For he cānot be sure of the sted-  
 fastnes of other mens, & there-

*Rom. 1*  
*Adam. 2*  
*Galat. 3*  
*Hebr. 10*

*A Discouerie*

*Heb. 11*

*Galat. 3*

*Philip. 2*

*Hebr. 11*

*1. Pet. 1*

*Rom. 5. 8*

fore cannot be saued by their general faith. This faith notwithstanding the tangling of  $\text{h}$  sorbonistes, is vnto enerie man  $\text{h}$  belecueeth, his speciall hand and instrument, wherewith he apprehendeth Christ certainlye, without waivering, and thereby liueth. It is therefore called of saint Paul a sure confidence of thinges hoped for, and the certaintie of thinges not seene, and thus oftentimes in  $\text{h}$  scriptures Fides, Spes, and Fiducia which co $\text{t}$ teyneth both, be confounded, or put one for another.

Where the counceel of Trident, Andradus, with the Jesuitical brood of the last locusts, would with a distinction of a first & second righteousness, beguile vs, and lead vs from the beholding  $\text{h}$  only righteousness of al Gods children in Christ, which cometh no other wayes, but by  $\text{h}$

*Apoc. 9.*

forgiuenes of finnes, through  
 the only faith of Christ. They  
 are by the places already allea- Rom. 3  
G. l. 1. 3  
 ged, manifestly & evidently con-  
 uinced: yet for the further satis-  
 fying of y<sup>e</sup> reader, I wil briefly  
 ad something more. These men  
 in their first iustificatiō as they  
 cal it, or y<sup>e</sup> first grace as y<sup>e</sup> schole  
 mē terme it, deny remissiō of sin  
 to be our iustificatiō, but say y<sup>e</sup>  
 it is such a sanctification of the  
 soule, as therby we are both cal-  
 led iust, & are so in deed, so that  
 by an infused righteousnesse,  
 which they tearme Charitatem  
 inherentem, infused into y<sup>e</sup> faith  
 of ours, found in our selues be-  
 fore we were iustified, & stirred  
 vp by the grace of god first mo-  
 uing vs: & thus they stil speake  
 like y<sup>e</sup> dragon, & not like y<sup>e</sup> lamb  
 who by y<sup>e</sup> holy prophets & apo- Apo. 13  
 stles continually say y<sup>e</sup> remissiō of  
 D 3 finnes

*Ps. 32. 31*

*Rom. 4*

*Col. 1*

sinnes by the only faith of christ  
without workes, is our iustifi-  
cation from time to time before  
God. For God hath set forth  
Christ to be the continual paci-  
fying of his displeasure through  
faith in his blood, to declare bys  
righteousnes by the forgiveness  
of sinnes, And in the Euange-  
listes where sin is declared to  
be the cause of our infirmities,  
and the devils power in man,  
so the remission of sinnes, is the  
curing and healinge of all those  
infirmities, and the full deliv-  
rance from the power and tirā-  
nie of the devill: whereby wee  
may evidently see, that as sinne  
seperateth vs from god, & con-  
demneth vs before him: so re-  
missio of sinnes doth restore vs  
again to Gods favor and pre-  
sence, and iustifyeth vs before  
him, and therefore is the remis-  
sion of

*Mat. 9*

*Mar. 2*

*Luk. 5*

*Iohn. 5. 8.*

*Gen. 2.*

*D. wt. 32.*

*Eze. 18*

*Esa. 43*

*30. 59. 64*

*Ox. 13.*

*Mat. 12*

sion of finnes our onely iustification before God, and not the remuing of inward mā, as these Deceiuers Doe pretend. For our renouation and sanctification folow the remission of our sins, as an effecte or fruite of our iustification, which in deed is the remission of finnes: for the tree being by gods fauoure through remission of finnes made good, the fruite thereof, which is sanctification, must necessarily folow. And thus faith was imputed vnto Abraham for righteousness, not by Deseruinge, or receiuing infused righteousness (as Andradings, & the Iesuites imagine) but by remission of finnes, and then followed sanctification and obedience, with daily increase, by the workinge of gods spirit, witnessed by his workes, as well appeareth by

*Andrad. in com.  
trident.*

*Rom. 4*

*Irm. 3*

*Gen. 12. 15. 17. 18  
18 32*

the storie of his whole life.

And all these graces, a good thinges, did still depende vpon Gods election, that hee had ordeyined and called him therto in Christ, & no part thereof depending of him self, as the Lord by the prophet saith: *Who calleth the iust man from the East, &c.* euen I the Lord that am with the first and with the last. This also *S. Paule* euidently prooueth in the election of *Jacob*, and out of the Prophet *Jeremie*, by the example of the Potter and his vessels: And to *Timothie* he saith, that the Electre are in the Lordes house vessels to honor, thereunto created in Christ *Iesu*, by whom they are quickned by remission of sins.

In theire seconde Justification, these *Israelites* say their infused Charitie, surringe by  
good

*Elia. 41.*

*Rom. 9.*

*Gen. 18.*

*Ier. m. 18.*

*Esai. 45.*

*2. Tim. 2.*

*Ephes. 2.*

*Col. 2.*

*1. Pet. 1.*

good woorkes, (which the Schoolemen call woorkes of Condigne) deserue both remission of sinnes, and eternall life. They make a greater shewe, greater pleaseing themselves, and beguile the simple, utterly excluding onely faith, and free Remission of sinnes, and punishment due for the same. as thinges therunto nothinge belönging: which is as if a man would say, that in the beginning a Tree lieth by the fatnes of the earth, & the strength of his owne Sappe, but afterwards lieth by the fruite, as though the fruite did not continually take life & nourishment from y<sup>e</sup> Tree, but did give life & moisture vnto y<sup>e</sup> tree, which of it self y<sup>e</sup> fruit hath not, but is continually nourished & kept in life by the sap & moisture of the tree

Such

Con. trident. de in-  
cre. iust. sess. 6. can.  
9. 10. 11. 12

Such are the absurde opini<sup>ons</sup> of our religious Jesuites, who in effect, together with the Schoolemen and latter Sorbonistes, leaue vnto Christ nothing in the worke of our iustification, but only this, that hee openeth the way how every mā may iustifie himselfe, and so the gospel to teach nothing els, but how men may iustify theselues by their own workes, and this euidentlye appeareth vnto all men, that will not bee wilfullye ignorant, by these new and old termes or wordes of art, which for this purpose the Papistes haue deuised. Als, workes of preparation, or disposing causes of our saluation, Charitie infused, stirring vp our free wil and faith, or the holy ghoil knocking at þe doore of our free wil (which is also called the firste Justice) works

*Albert. Pig. de  
iust.  
Eubius cont. a  
Lutha.*

*Contra ff. 3  
An. r. d. in con.  
exileit.*



workes of congruence, meeting  
with the first grace, or with the  
preſenting grace. Theſe termes  
be equiuolent, and haue all one  
meaning, as alſo haue their ſe-  
cond iuſtice, and workes of con-  
digne, that anſwere the condi-  
tion, as well appeareth by the  
censure of the Jeſuites of Co-  
len, the counsell of trident. ſeſſ. 6

De operibus. canon. 7. & cap. 6. ca-  
non. 4. de fide. ca. 5. 6. 7. 8. 9. 12. 13.

The maſter of ſentences. lib. 3.  
diſtinct. 19. Pantheologia ex ſenten-  
tia Thome. Gabriel Biel lib. ſentēt.  
3. and 4. and out of others, of  
the bottomleſſe pitte an infinite  
rable.

The liſe meaning haue they  
in their termes of faith, formed  
a vnformed, begotten of their  
free will, and infused: So that  
while in wordes they grant vs  
to be iuſtified by a formed faith  
(as

*Pighi. de iuſt. cont.  
trident. ſeſſ. 6.*

*de operibus can. 7.  
et de imbecill. iuſti-  
ficationis. ca. 1.*

*can. 4.*

*Pantheol. g. Gabr.  
Biel in ſenten.*

*Disputatio ſenten-  
tiarum.*

*Li.*

*Pighi. de iuſt. cont.  
trident. de fide. ſeſſ. 6.*

*Andrad. de con-  
tridentis.*

(as they terme it) they pare the  
same so near, that they leaue no  
thing therof but a naked name  
of faith, void of Christs merits  
taking vtterly from vs iustify-  
cation that is by the only faith  
in Christ, which Iustification  
is the very sum of all true ver-  
tue and godlines. But nowe,  
forasmuch as Iustification be-  
fore God, is the continuall re-  
mission of our sinnes through  
the only faith of Christ (as it is  
alreadye saide) and that not in  
the beginning onely, but conti-  
nually so long as wee dwell in  
this life, and therefore Christ  
Jesus our Redeemer teacheth  
vs to cry from time to time for-  
giue vs our sinnes. These Je-  
suiticall papistes, and popish  
Sorbonistes doe herein there-  
fore declare themselves to bee  
led by the three vnclean spirits,  
(as is alreadye saide) of Anti

christ, and not by y<sup>e</sup> spirit of god  
as they would pretend. For the  
spirit of god by S. Paul in the  
example of Abrahā & David vn  
to whom y<sup>e</sup> remissio of sins was  
accounted their only righteous  
nes before God, and y<sup>e</sup> a longe  
time after they were first called  
yea, many yeares after, they  
were reckned y<sup>e</sup> seruantes and  
friends of god, y<sup>e</sup> the remissio of  
sins is our only righteousnesse  
before god. S. Paul applyeth y<sup>e</sup>  
righteousnes of abrahā that he  
speketh of, vnto him 14. yeares  
after he was called out of careā  
And further he saith y<sup>e</sup> Abrahā  
was at no time iustified by his  
owne workes, for then he had  
somethinge wherewith hee might  
haue glozied: but he saith y<sup>e</sup> A-  
brahā was cōtinually iustified  
before God by faith, without  
workes y<sup>e</sup> he might alwayes glo-  
ry in the Lord.

Gen. 12. 57  
Rom. 4.  
Gal. 3. 2. 5.  
1. Cor. 1

*A Disconerie*

1. Reg. 18.  
Psal. 81. 32. 18. &  
Jo. 143.  
Act. 15.  
Esa. 6. 64

Mat. 20.  
Luk. 17.

2. Corin. 1. 5  
Psal. 32.  
Coloss. 2.  
Act. 13.

The same thing we finde in David, that was a man euē to the liking of God. Of Esay also, whom the Lorde had cleansed, and yet saith he of himselfe among the rest of Gods Children, we are all as an uncleane thing, all our righteousness are as filthie ragges. And Christ our Saviour saith, that when wee haue done all that is commanded vs, yet are we vnprofitable deseruing nothing: For god is debtour vnto none.

And S. Paul of the regenerated man, in his owne person cryeth out, saying, Oh wretch that I am, who shal deliuer me from this bodie of sin & death? He saide not, my workes of conscience, or stirred by by the first grace (as doe these Jesuites) but he saide, I thank God through Iesus Christ our Lord, which

which dyed, yea rather which  
is rayſed againe, which alſo is  
at the right hande of God, ma-  
king interceſſiō for vs vnto his  
Father, who is ſtil in Chriſt re-  
conciling vs vnto him ſelf, thro-  
rough & remitting of our ſins,  
in Chriſt therefore is remiſſion  
of ſinnes continually preached  
vnto vs, alſwell after our rege-  
neration as before, els were it  
in vaine, that euery where in  
the Scripture remiſſion of ſins  
freely in Chriſt is inforced, as  
the very matter of our ſaluati-  
on, and reconcilement to God.

If any man ſinne (ſaith Saint  
John) wee haue an aduocate  
with the Father, Jeſus Chriſt  
the righteous, and he is the pa-  
cification, or Propitiation for  
our ſinnes, and this not in the  
beginning, but continuallye all  
our life long, and therefore hee  
ſaide

1. Iohn. 1. 2.  
Mat. 3.  
Eſa. 33.

*A Disconerie*

saide of himselfe, and others already iustified, If we walk in light &c. The blood of Iesus Christ cleaueth vs from all our finnes. If we acknowledge our finnes, God is faithfull and iust to forgeue vs our finnes. And S. Paule fled vtterly from his own righteousness, yea from that he might any way chalenge either by obseruing the Law, or by his painful trauell or labour in the gospel, and claue only to the righteousness of God, that cometh through the onely faith of Christ.

*Phil p. 3.  
1. Cor. 4.*

And our sauour Christ himselfe calleth sinners vnto him, promising continually remission and forgeuenes of finnes so often as they repent, yea to seuentie times seuen times, that is, continually. Wee ought therefore at all times confidentlie through

*Rom. 1. 7.  
Eze. 18.  
Mat. 11. 18*

through Christe to come vnto  
the seate of grace, assuring our  
selues to finde helpe in tyme of  
neede.

*Esai. 1. 58.  
Apoc. 22.  
Hob. 4.*

We saye to these Iesuites  
therefore with S. Augustine,  
and S. Barnard, Iusticia sancto-  
rum. &c. The righteousnesse of  
Saintes in this worlde stan-  
deth rather in the forgiuenes  
of sinne, then in the perfection  
of vertue. And with S. Am-  
brose, as Iacob in the coate of  
his brother Esau was accep-  
ted vnto Isaac his father, so  
we in þ righteousnes of Christ  
are accepted before God. And  
further with Austine we say,  
we must still depend vpon the  
onely merite of Christ, and this  
being our onely hope, where is  
then confidence of workes?  
And againe with Barnard we  
say, Our merite is the Lordes  
E taking

*Aug. de ciuit. da  
Bar. in cant. cant  
serm. 23.*

*Ambro. de Iacob  
lib. 2.*

*Aug. ad Romif.  
lib. 3. cap. 5.*

*Ber. super cant.  
serm. 16.*

taking of mercye, this is the whole merite of man, if he put his whole trust in him that sa- ueth the whole man.

There is no cause why thou shouldest aske, by what merite we shuld hope for good things when thou hearest in the pro- phet, I will do it not for your sakes, but for mine owne, saith the Lord. And againe, O solus

Barnard in ps. 91.  
Super Cant. ser. 23

Ezech. 22. 32. 36.

Barn. supw Cant.  
ser. 23.

Zkem. ser. 61

vere beatus qui non imputauerit dominus peccatū. &c. Sufficit mihi ad omnē iustitiā solum habere pro- pitium cui soli peccaui. O truely happy vnto whom god wil not impute sinne. &c. It sufficeth me vnto all righteousnes, to haue him merciful, whō I haue only offended. Ego fidenter, quod ex me mihi deest, exurpo mihi ex vis- ceribus domini mei, quoniam mi- sericordia effluunt, nec desunt fo- ramina per quā effluant. I doe confidently take vnto my selfe that



that which wanteth vnto me  
of my self, fro the bowels of my  
Lord, for his mercies flow out  
abundantly, neither do the con-  
diutes want whereby they may  
fit flow out. And againe with  
Austen me say, *Vt hominum vi-*  
*ta quantumuis laudabili, si remota*  
*misericordia indicetur.* *Aug. in confess.*  
Woe vnto  
the life of man, be it neuer so  
laudable, if it shal receiue iudg-  
ment without mercie.

Therefore propter illud imper-  
fectionis viciū si dixerimus quia *Aug. epist. 26.*  
peccatum non habemus, &c. propri- *ad Hieron.*  
ter illud etiā viciū quantumlibet *1. Iohn. 1.*  
profecerimus, necessarium est no-  
bis dicere, dimitte nobis debita  
nostra. Because of that imper-  
fection of ours if we shall saye  
we haue no sinne, we receiue  
our selues, & there is no trueth  
in vs; yea for that imperfec-  
tion of ours, how much soeuer

we go forward (in vertue and  
godlines) it is necessary for vs  
to say, forgive vs our trespasses

But these Jesuites herein de-  
ceiue the selues also, as in their  
first & second iustice, that they  
imagine vnto themselves a full  
and perfect regeneration, or re-  
nouation, in their first conuer-  
sion, by the receiuing of the sacra-  
ment of Baptisme, & therupon  
grounde this false principle of  
the second iustification. For so  
long as  $\text{h}$  most perfectest liueth  
in this world, so long carieth he  
both in soule & body, the sinne  
and corruption of the olde man  
(which the Apostle teacheth,  
earthly members) which are  
daily more and more to be mor-  
tified  $\text{h}$  our regenerated part or  
inward man may increase to  
further renouation, euen vnto  
a perfect man: and therefore  
are

ancil. ridens. f. 7.

f. 7.

Allen. in his booke

purgatorie.

emo. lib. 4.

fabri. byel. ch.

urand. in. sent.

ib. 4.

Mat. 5.

2. Cor. 6. 7. 12.

Coloss.

are we exhorted stil to this further mortifying of the olde man, and pray earnestly to god that hee will by cleansing vs more and more from our sinnes performe the same. And thus David, S. Paule, Esaie, and all the godly continually expected, knowing, that when this body of sinne by death should be put of, it shuld be performed through Christ Iesu, by whom in the meane time they liued by a liuely faith in the worke of this newe birth, in continuall mortification and renouation. The performance whereof is the dayly remitting of sinne thzough the blood of Christ. For the last enemy that herein must be destroyed is death or mortallitie. S. Paule confesseth, that

Eph. 4. 5.  
Psal. 51. 103

Esa. 6.  
1. Cor. 15.  
2. Cor. 5.  
Galat. 2. 20.  
1. Tim. 2.

Hebr. 9.

resistance, which he called the  
 labo of his members; which al-  
 though it did not raighe in him,  
 yet did it alarme iloussly bere, let  
 a hinder him, so that he recofessed  
 he had not then already attained,  
 either was already perfect,  
 but still followed the prefixed  
 marke in Christ, thzough whom  
 (as he was in him comprehen-  
 ded, so) he fought a good fight,  
 fulfilled his course, and kept f  
 faith, to the receiuing of that  
 crowne of righteousness, which  
 the Lorde the righteous iudge  
 did giue vnto him at the day of  
 his dissolution, which day he  
 with all the rest of Gods beare  
 children earnestly desired & lon-  
 ged after, as the end of all their  
 trauel, & the full perfecting of  
 their regeneration to their re-  
 mclastring glory in Christ.  
 And to be short St. Augustine  
 faith,

saith, Non ex qua hora quisquis baptizatur omnis vetus infirmitas eius absumitur, sed renouatio incipit à remissione omnium peccatorum. &c. sed si in ipso animo qui est homo interior perfecta in Baptismo nouitas fieret, nō diceret apostolus, etsi exterior homo noster corrumpitur, interior renouatur de die in diē, profecto enim, qui de die in diē adhuc renouatur nondum totus est renouatus. All our old infirmitie of concupiscence is not topped away or consumed from þ time that euery man is baptised: but renouation beginneth at þ remission of all sinnes. But if perfect newnes might be wrought in Baptisme in the soule which is the inward man, then would not þ apostle haue said, althogh our outward man be destroyed the inward man is Day by Day renewed: for truly he þ is yet daily renewed, is not as yet wholly renewed.

Aug. de peccatoris  
meritis & remiss.  
2. Cor. 4.

*A Discoverie*

And the verie forme of Sherwins confession doth evidently comuince these Iesuites and al other Papistes whatsoeuer, of great blasphemie and wickednes. For if there be nothing in vs, nor of vs, but sinne and abhominacion, and that we trust to be saued onely by the death and bloudshedding of Christe, (which is most true) the where is their infused righteousness, workes of congruence or preparations, to forme a fashion their faith: where is their Deserving merits, satisfiing workes, or workes of condigne, stirred by and drawen forth by their firste iustice: There are none at all, no not one, they are all abhominable. &c. But this confession of Sherwins was vnto him selfe, and is vnto the rest of his fellowes yet remayning

ning as was their prophesie of  
Caiphas vnto him and the rest  
of the priests the Scribes, and  
Pharisees, which although it  
was both good and true, & the  
worke of the holy Ghost in that  
il man to Declare the purpose of  
god for our redēptiō in h death  
of christ: yet had both caiphas &  
the rest of the pharisees a lewd  
tent and a contrarie meaninge  
in the vttering thereof, euen to  
the death of Christ, and preser-  
uation of their own state: euen  
so these Iesuites, notwithstan-  
ding the forme of good wordes  
they here vse, there lyeth hid in  
their heartes a wicked and de-  
uelish meaninge, to the ouer-  
throw of Christes office, and  
glorie, as by the discouery ther-  
of hetherto hath wel appeared.

Now where the Papistes, &  
papisticall Iesuites obiect saint  
James

Mark. 3.  
Exod. 8.  
c. 10.  
Ioh. 6.  
Act. 8.  
Mat. 10.  
26.

James, they doe by a double  
Sophisme beguile themselves  
and others. That is to wit, in  
this word faith, & in the word  
Justification. For faith in that  
place of S. James, is taken for  
such a faith as the Devil hath,  
as Pharao had, as the Capernaits,  
and such others, that for  
a time beleueed, and such a one  
as Judas and Simon magus  
had, and like vnto the Iesuites  
call faith, and I thinke, worse  
then the Devils faith. They  
should doe well therefore, and  
finde lesse damnation, if they  
forsake with Judas, in playne  
fearines, the name of Christ, &  
call themselves no more Iesui-  
tes, after so good a name, but  
Iscariotes, and Magozites,  
accordinge to the substance of  
theire Religion. For where  
Judas solde his Maister but  
once,



once, and Symon Magus  
woulde haue bought the holpe  
Ghost but once, they doe it infi-  
nitely, and neuer make amende  
thereof.

Now to their sophisline, a first  
where S. paul in y<sup>e</sup> example of  
Abraham, taketh faith for the  
knowledge of god, a the assente  
vnto his word, with trust or co-  
fidence therein whereby Christ is  
appreheded. S. James taketh  
it for a shadow of faith, sepe-  
rated from fiducia, such a one as y<sup>e</sup>  
papistical, peneral, or cathollicke  
faith is, which iustifyeth before  
God, no more then deuils faith  
can iustifie. S. James did not  
say that such men as hee spake  
of, had faith: but hee sayeth:  
What and if a man say he hath  
faith: which intraeth Saint  
James importeth them to  
want.

Cur

See

Rom. 4.  
Gal. 3.4

Secondly, S. Paul referreth iustification vnto God, I haue (saith he) made thee a father to many nations, euen before god.

And S. James referreth it vnto me, and therefore saith, shew me thy faith by thy workes, & then bringeth the example of Abraham, to conclude by workes in the sight and iudgemente of men, we are iustified, and not by knowledge, which there hee calleth only faith, And this agreeth with our sauiour Christ who saith, Sic luceat lux vestra &c

'Iam. 3  
Mar. 5  
1. Pet. 3

Let your light so shine before men, that they may see your good workes, and so glorifye your heauenly father.

Again S. Paule and sainte James bring both an example but yet vnto diuers endes, the one to proue that we be iustified by faith only without workes and

and that before God: the other  
to trie out a false hypocriticall  
shadow of faith, fro a true liues  
ie iustifying faith, that neuer  
wanteth his works. And this  
tryall hee maketh by woorkes,  
whicheuer attend vpon a true  
faith, as the inseperable fruits  
thereof. *Et si non precedunt iustifi-*

*August. de Fre  
& operibus.*

*candū, sequuntur tamen iustificatū.*  
Although woorkes goe not be-  
fore him that is to be iustified,  
yet truely woorkes follow him  
that is already iustified.

And thus also doth S. Au-  
gustine interprete this place of  
S. James, so doeth Thomas  
Aquinas. *Hæc loquitur (saith S. Quest. 76*  
*Augustine) de operibus quæ sequun-*  
*tur Fidem, &c. Vnde Apostolus ait*  
*Fide obtulit Aaac cum tentaretur.*  
*Hæc oblatio est opus & testimoniū*  
*Fidei & Iustitiæ.*

Saint James speaketh here  
of

of those workes which doe fol-  
low faith. Wherefore he saith,  
Through faith Abraham offer-  
red vp Isaac, wher he was try-  
ed of God. This oblation is the  
worke, and Testimonie of his  
faith and iustificatio. Aquinas  
saith, Opera iustificat declarant.  
Workes declare vs to be iusti-  
fied.

Thus thou seest by the dis-  
course of the Jesuiticall confes-  
sion and opinion of Justificati-  
on, draue out of the Schoole  
of the Sorbonists, that Sher-  
win meant nothing lesse in his  
late confession at his death, the  
by which the people for the most  
parte did suppose him to utter.

If he had ment as the good  
forme of words doe to all good  
Christians importe, why did  
he not first detest and condemne  
his Jesuiticall profession; Why  
did

did hee not geue some open testimony of repentance from his vile and detestable poperie for, his forme of words is but to his Jesuiticall Profession, Popish Religion, as contrarie, as Light to Darcknesse, trueneth to falshoode, Christ to Beliall, and he that will doe any thing acceptable to God, must first decline from evil that he may do good. So did Mary Magdalen, Zachae the Publican, the Thiefe vpon the crosse, and all penitent sinners, for so the Gospel teacheth.

But herein Sherwin followeth the practise of the holy Fathers of the Trident Council, and the forbaniticall Doctours, in whom the Devil for the better vpholdinge of his Antychristian Synagogue, (euen now beginninge to fall)

in

2. Cor. 6.

Phil. 37

Luke. 7. 35. 38

2. Reg.

Mat. 3

Apoc. 14. 19.

In all falshoode, and Religious  
craftines goeth farre beyonde  
himselſe, For they, ſeeming the  
people beinge long oppreſſed  
with their ſuperſtitious Tyranny,  
now by the continual preaching  
of the goſpell, in theſe laſt  
dayes to begin both to ſuſpecte,  
and to miſlike the abhominations  
of their Popiſhe Religion,  
thoughte it more then time to  
leauē the groſſe, and homelye  
tearmes of the Schoolemen,  
and barbarous Predeceſſours,  
in this matter of Juſtification,  
and to ſet a new face, and fine  
colour vpon that vile and corrupt  
matter, by ſhewe of good  
woordes, borrowed from the  
Goſpell, according to the time,  
interlacing the ſame with new  
Diſtinctions, and burniſhed  
Tearmes of arte, ſo that except  
men do very carefully examine  
the

the same, they are able to deu-  
ceine, not the simple onelye,  
but the wise and learned also :  
Yea, if it were possible, even  
the verie electe. So skilfull  
are they to dissemble their mea-  
ninge by shewe and colour of  
strange wordes and tearmes.  
This maner of dealing, thus  
dissemblinge, and hidinge their  
owne meanings to the beguyl-  
ling of the world, is not ( good  
Reader) that deuiding of Gods  
worde, that S. Paule requy-  
reth of the Lordes Ministers.  
But contrariwise, that braule  
of wordes, and prophane cla-  
mors in vaine, thinges tending  
vnto farther impietie, woun-  
ding the conscience of the igno-  
rant, and greeuing the godlye  
like the frettinge of a Canker.

The Lord therefore deliver  
his Church from the handes of  
such

*A Discoverie of Sherwins confession.*

such subtile workemen, whose  
consciencs are seared with ob-  
stinate hypocrisie, and guide it  
by his holy spirite in the labour  
of faithfull Pastors vntill the  
comming of his sonne Iesus  
Christ our Lorde, to whome  
with the Father and the holy  
Ghost, three persons and one  
eternall God, be all glory  
and honor now and  
for ever.

L O N D O N

Imprinted by Iohn Wolfe

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**A**  
**DISCOVERIE**  
**OF THE IESVITICAL**  
**OPINION OF IUSTIFI-**  
**cation, guilefullie vttered by**  
**SHERWIN** at the time  
of his execution :

*Gathered and seifed by* **PETRA**  
**WHITE,** *verie necessarie and*  
*profitable for this daun-*  
*gerous time.*

*Seen and allowed according to the Queenes*  
*Majesties Injunctions.*



**L O N D O N**  
Imprinted by **Iohn Wolfe** and **Henry Kirkham,** &  
are so be sold at his shop at the little  
north dore of **S. Paule.**

1268 f 11

DISCOVERIE

OF THE FESTIVALL

OF THE CITY OF OXFORD

IN THE YEAR 1600

BY I. W. WHITE

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## The Contentes.

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# THE PREFACE

To the Reader.

**T**he old Serpent, The red Dragon, Satan the deceiver of the whole world, the continual slanderer and accuser of Gods church hath no way (gentle reader) more molested Gods people, and prevailed against his Church, is the great hinderance of his true worship and glorie of his blessed name, then by renting the vnitie of his Church into the sectes and factions of men, couering neuertheless these manifolde sectes and factions vnder the Cloake and shadow of the Catholike Church when in deede there most times among these factions either remaineth no part of Gods worship and true religion at all, or els but a little, and that so corrupted, as therein the true glorie of God may no way appeare, when the true glorie of God his worship and religion is truly founded in Christ, by whom the knowledge of God the father, wisdom, righteousness, sanctification and redemption is herued vnto vs through operation of his holy spirit and ministration of his worde, and wee againe by the same means as it went by ioules and cooules inseparable conioyned vnto Christ in whom dwelleth the fulnes of the Godhead substantially, and is the only head of his Church & Saviour of his body, that in him and through him we may both see and enjoy the glo-

Gen 31. 1. 2.  
Job. 1. 1. 2.  
Apos. 9. 12. 13  
1. Cor. 4. 2. 3.  
Mat. 15. 1. 2.  
Esay 12.

Gen. 3. 17.  
Deut. 18.  
Esay 8. 9. 10. 11.  
Mat. 3. 10. 28  
Rom. 1. 3. 4. 5. 10.  
1. Cor. 1.  
Iohn 1. 6.  
Ephes. 4.  
Collos. 2.  
Epist. Iohn 1. 9  
1. 2.



## The Epistle

*1. Pet. 2.*

*1. Tim. 2.*

*Ebru 1. 2. 3. 4. 8.*

*9. 10. 13.*

*Apoc. 1. 4. 6. 7.*

*10. 11. 14.*

*Gal. 1. 2. 3. 4.*

*Phil. 1. 2. 3.*

*Numb. 16.*

*John 2.*

rious presence of God effectually. This craftie workman Nathan so cunningly transfigureth himselfe as though he were an Angell of light, that hee often renteth the parts and members of this bodie from Christ and God: conioyning them vnto himselfe through the inuentions, titles, and holines of men, treading downe the true doctrine of Christ, his precious blood, death and merits by the doctrine of mens deuises, merits, and other such like abominations. Thus began Nathan in Paradyse to worke at the very beginning: Thus so soone as the lawe was giuen vnder Moyses, wrought hee by Loth, Nathan, and Abylan, and hath so continued vntill this day, and will bee vnto the worldes end. Under the titles, names, & traditions of Saducis, Pharisees, and Scribes hee advanced to farr his owne kingdom, that hee utterly defaced the kingdom of God, blinded both Priest and people, that not onely the name of a true Israelite in respect of a Saducis, Euseb, or Pharisee was of no regard or estimation, hee thereby so much blinded them that they knew not Christ the true Messiah wher hee was come among the; but utterly refused him, and to their great condemnation rejected him whom they daily had in their mouths and bragged themselves to be his people, his Church, and children of Abraham, vnto whom as vnto his peculiar inheritance hee was effectually sent. The Sonne of God found none more obstinate malicious against him, his doctrine, and kingdom, then these men that continually

## To the Reader.

ally vaunted and bragged of his name, pro-  
 mises law, Church, and kingdom. After  
 Christes glorious Ascension, by said Apost-  
 les Nathan set forward againe his auriclet  
 practise, which although the great paine and  
 bulgence of the Apostles & Apostolicall Pas-  
 sions in their time mightily suppressed: But  
 when the Apostles and the Apostolicall Pas-  
 sions were taken out of this life to rest with  
 the Lord, and that the faithfull brethren  
 and diligent Pastors waxed scant and thin  
 in the Lordes vineyard, then did Nathan go  
 forward very busie with this practise: and  
 by such as came forth of the very bosom of  
 the Church, speaking great things to the  
 drawing of Disciples and followers after  
 the, until he had set his chiefe Preacher anti-  
 christ & vicar general in his steere, wherein hee  
 in these Sectaries still pretendeth religion and  
 godlinesse: but alwaies demyth and delect-  
 eth the substance thereof, this well appeareth  
 in the Sectaries of all ages: but especially af-  
 ter the first seven hundred yeeres, when the  
 Monkish Locusts began to rise & swarme  
 out of the bothomles pit, & to spreade them-  
 selues into the worlde, as the Benedictines,  
 Augustines, Dominicans, Cisterians, with an  
 infinite number besides, some blacke, some  
 white: and when the admiration of these be-  
 gan to decay, then giueth the Deuill a fresh  
 onset againe by a newe supplie of Fryers,  
 Chapons, Nunnes, Incorzettes, and here-  
 mites, a new band of other Sectaries, which  
 termed theselues Schoolemen & Canonists,  
 some Sententionaries, some Thomistes,

4 R. 20.  
 2. Tbo. 3  
 Apoc. 13.  
 2 Tim. 4.  
 Apoc. 9.

# The Epistle

Some Scotistes, Some Canonistes, Some  
 Communistes, Some Penitenciers, Angli-  
 cal Doctors, Some Episcopall, and some  
 Monastikes: and every of these for the most  
 parte both of sundry orders and fraternities  
 and of diuers opinions, and yet every of these  
 orders, fraternities, sentences, dictates, opi-  
 nions, holines, pes and their houses and  
 garments, whether they were old or newe of  
 more honour, estimation and credit, then  
 their Christ, his death, his pallio, his merits,  
 his intercessions, his Golpell, or any thing  
 unto him any way belonging. And now  
 all of all as the onely key of his kingdome  
 the Devil hath taken to him the former tre-  
 asure this newe founde key of the  
 keyes the very dragges of his bothomles  
 pit, whose beginning, ending and abhorma-  
 ble mystery he diuers teacheth and goodly men  
 of our time as Chimmisus, Boquin and our  
 owne countrymen Master Clarke, Master  
 Warner and Master Filde haue both true-  
 ly and effectually described. These (good  
 trader) are guided by the three vnclane spi-  
 rites that come out of the beastes mouth.  
 These be sent into the vniuersall worlde as  
 the last power and strength of Sathan to re-  
 plye and holde vp against Christ and his  
 gospel the Kingdome of Antichrist now euen  
 falling downe. These the Pope sendeth into  
 all Countries, but especially where the gospel  
 is preached, secretly to seduce the people to  
 drawe yonglings into their Seminaries, to  
 moue & stir rebellions, to practise the Sar-  
 tines of Godly Princes and zealous magis-  
 strates

108 B.D.

108 B.D.

108 B.D.

108 B.D.

108 B.D.

Apoc. 12.

Apoc. 14.

Apoc. 18.

## To the Reader.

states that their kingdome might againe  
become a pray vnto the Romish Antichrist,  
and so to be made doublely the children of  
hel fire, as they themselves be. These recapitu-  
late into the felues the whole substance of  
Dopery, & take vpon them the defence there-  
of more impudently then any yet heretofore  
newe or olde. These in hypocrysie and a mas-  
ker of dissembling goe far beyond the Bishops,  
Fryers, Nunnes, Chanons, or whatsoever  
dissembling broode hath bene heretofore. It  
may seeme that the Deuill in these me hath  
shewed his whole skill of dissembling and the  
very depth of his craft: for where in the for-  
mer times he rent the Church by the names  
of men and with grosse tearmes and homely  
wordes, opposed mans inuentions againste  
Christ and his gospell, in these men he labo-  
reth to plucke Christes inheritance from  
him by the title of his owne name pecuylar-  
ly vnto himselfe, & by furnishing againe  
the corruption of the schooleme leauing their  
known and lothsome tearmes by a new  
heue of wordes and termes of their owne in-  
vention, that vnder them without suspition  
they may deliuer againe the vile and filthy  
pubble of stinking Dopery.

These newe Wellengers of his there-  
fore bee Garnished with the Name and  
title of Iesuites, pretending them there-  
by to be the true reformers of Christes church  
sent from God in these latter dayes. But  
(gentle reader) This Later Angell in Herbes:  
This name or Title of theirs is full of deceit &  
perill: First in this title (Iesuites) they blas-  
phemously

## The Epistle

Mat. 23.
Phil. 3.
 blasphemously rob Christ of his special & peculiar title and name, of his office, that neither may nor can without great blasphemy, be given to none other, by reason of the signification of the same. And thou (sayst the Angell) shalt call his Name Jesus, because hee shall deliver his people from their finnes, & this name is above all names and given onely to the Sonne of God, this is ever actually taken & never passively, it signifieth to save and not to be saved by any other. These blasphemous Jesuites therefore as they can by no meane save and deliver men from sinne: so shall they never (except they repent from this blasphemy) be saved from the bottomles pit of hell: but therein with the Devill and his Angels for their wicked presumption shall they be everlastingly damned.

Secondly under the shewe of this name and title they most craftely and wickedly dissolve the unity of Christs Church & misse call body, defacing the name and title of a christian, wherewith the holy ghost hath garnished and beautified the members of his body, as a name most convenient for their calling. This name and title I say as a profane thing and to base for their holynes and professio: thus in the spring of the gospel did Nathan labour among the Corinthians to dissolve the unitie from Christ, under the name of Paule, Apollo, and Cephas and afterwards as I saide thoroughly & wickedly performed it under the names of Benedict, Francis, &c. Their name Gratian long agoe

## To the Reader.

agoe thus said of the like. *Negar Christum, qui se  
negat Christianum.* He denieth Christ, that denieth  
the name of a Christian.

Causa 11.  
Quæstio. 5.

Thirdly, with the great hurt & extreeme  
perill of all Christian Realmes, they dayly  
awayte to destrope by trayterous practises,  
Godly Princes, and zealous Magistrates, by  
sturring up sedition and rebellions emonge  
their subiectes, and oftentimes procure desper-  
at persons to attempt horrible murders up-  
on Noble personages, and as King John  
was poysoned by a desperat Monke, sundry  
Emperors by such their religious practises:  
so in these daies sundry great personages are  
put in great dāger by these holy persons. The  
leagues of Gods Children, with the wicked,  
wherby the mightie helping hande of God  
hath continually beene turned euē from his  
owne deare children, is no more dangerous  
vnto the Godly and Christian princes, then  
the access of this religious fraternitie or ho-  
ly league and brotherhood vnto the presence  
of Kinges, Princes, or other noble mē is dā-  
gerous vnto our state and time. The pro-  
phets of God led by his holy spirit taught vs  
to pray for Tyrantes, yea for such as op-  
pressed and persecuted the Church of God, as  
firming that in their peace and safetie the  
Church of God yet vnder the Croffe shoulde  
prosper. But these led by the vncleane spirit,  
prepare and suborne desperate persons to  
kill and murder Godly Princes and Magi-  
strates that be nurses and vnder God the de-  
fenders of the Church. Godly Princes  
therefore for the better safetie of themselves,  
and

*Deut. 17.*

*Leuit. 18. 19.*

*2. Reg. 18. 19.*

*20. 21. 22. 32. 33.*

*35.*

*1. Mach. 8. 9.*

*12. 14. 16.*

Examples there

of are manie

both newe and

lamentable.

*Baruch.*

*Timo. 3.*

*Rom. 13.*

*Textul. ad*

*Scapulam.*

## The Epistle

and subiectes may not deale herein as Hec-  
cenna did, who when hee vnderstood, that the  
uers desperate persons had swoyne his death,  
fled, and left the siege to auoyde that daun-  
ger: But they must followe the commande-  
ment of God in the auoyding of their flatter-  
ring promises and friendship, and depende  
vpon the invincible power and arme of the  
Lorde that neuer faileth such as do trust one-  
ly vnto his helpe and defence, and utterly de-  
stroy the dissembling kingdome of Popery  
seruing the members thereof, as God gaue  
commandement of Agag and the Ama-  
lites, of the Canaanites: as Moses serued the  
false prophet Balaam with the Madianites:  
as Dauid serued the children of Ammō: E-  
lyas & Jehu the false prophets and priestes  
of Baal, and all the posteritie of Achab: as  
Hardocheus serued Ammon and his poste-  
rity. Finally as the Lorde commaundeth the  
strumpet of Babilon to be serued: So shall  
they with peace and safetie raigne to the glo-  
ry of God and comfort of his Church, which  
they can neuer possibly doe so long as these  
Antichristian, members doe abuse their cle-  
mencie and mercy as hether to they to their  
great emboldening haue done. Therefore  
of them,

*Olim quod Vulpes agrote cauto Leoni.*

*Respondet, refram, quia me vestigia terreni*

*omnia se aduersum spectantia nulla retrorsum.*

As the wilie Fox answered the sicke Lion.  
Well I say the steps of all men that trusteth the,  
maketh me afraid, we see many noble persona-  
ges destroyed by the, from their holy Caue re-  
turneth

1. Reg. 11.

1. Reg. 18.

2. Reg. 9.

1. Reg.

1. Reg. 18.



## To the Reader.

turneth none, in their fellowship is nought but  
bloud and destruction. We still therefore crye  
with the holy Ghost, *Tollite Vespucas, De-*  
*moluntur enim vineam Domini:* Out with the ve-  
ry Cubbs, for they destroy the Lordes vineyard.

Fourthly, as it were an other Hypocritus  
by burning Diana her Temple, or an other  
Lartius for a yeres pleasure with great pride  
and ostentation to leape desperately into the  
Gulfe to win a vaine repozte or fame eniong  
the foolish people, or as it were an other des-  
perate Monke newe returned from hell, Hec-  
uen and houseled to poyson King John (a  
most Noble and valiant Prince) to the end  
he might through so vile and wicked a fact be  
accused among the popes Canonized Saints)  
doe these wicked and desperate Hypocrites at-  
tempt with losse both of body and soule to  
murder christia. princes & godly magistrats  
to be rewarded in the Popes Martyrologe  
to haue Crownes, Beades, Medalles, bles-  
sed & plenary pardons given in their names.

These Hypocrites herein follow the steps of Iosephus de  
the desperate Iewes that wickedly and mil- bello Iudeica.  
fully cast away themselves to saue the temple  
which God would destroy. We may not ther-  
fore be deceived with this desperate hypocritie  
of theirs: For heretofore we haue infinite exam-  
ples, as of the Circumcilians in S. Augus-  
tines time, of Thomas Becket, Thomas  
Moor, John Fisher, Fekton and such like,  
whose desperate deathes may not commend  
them vnto vs as Martyres. For not the  
death but the cause maketh a Martyre.

Last of all as these Jesuits the last brood  
of

Tertul.  
August.



## The Epistle

of Antichrist doe with like hypocrisie seeme  
to forme their speeches vnto the phrases of  
the Scripture, and to vse the sentences of the  
holy scriptures to couer & hide from the sim-  
ple the ugly and Monstrous face of fil-  
thy popery, that thereby they might with  
lesse suspicion cure againe in the heartes of  
the people the deadly wounde of the beast,  
which other wise to doe, the Diuell well seeth  
is utterly impossible. Thus Albertus Pig-  
hius, Erasmus, Andradius, the late Councell of  
Trient, and thus the late executed Iesuites  
attempted to perfourme: But among the  
residue Raph Sherwin, one of the foure exe-  
cuted at Tiburne for treason on Friday the  
first of December playeth this pageant most  
guilefully to the deceaung of a greate num-  
ber then and there present, and purchased by  
his deepe & desperate hypocrisie a commen-  
dation aboue the rest, as though there had bin  
wrought in him before his death, some taste of  
Christ and true religion. But all was sub-  
tiltie & an hypocriticall hypocrisie, to leade the  
people from the detestation of his popery to a  
liking of a moze tollerable iudgement there-  
of: If Raph Sherwin (good reader) had  
meant according to the good souning of words  
by him then vttered, then woulde hee vtter-  
ly haue condemned mans merites, invocation  
of Saintes, with the residue of his popery to  
that point belonging, & contrary to the perso-  
of Christe and free iustificatio by his death.  
This hee did not. But contrary wise (saith  
he) I die a good Catholique, that is, to wit an  
arrogant and an obstinate papist. At these last  
wordes

## To the Reader.

wordes of his (gentle reader) namely I die a  
Catholique, doe well declare his meaning no-  
thing to agree with his good forme of wordes,  
by him first vttered. Therefore one Master  
Edward Fleetwood a godly learned Pre-  
acher, and I, thought good by conference with  
some of his fellowes yet remaining in the  
Tower, to learne out by them his meaning  
in the good forme of wordes by him at his  
death vttered, thereby either to sift out the bot-  
tom of their Jesuitical practise, or to giue oc-  
casion vnto his fellowes by his wordes to re-  
pent and embrace the trueth, and hauing co-  
ference with James Bosgrave, John Hart, &  
Henrie Dyon, wee found their meaning  
in these good wordes vttered by Shern in, to  
be nothing lesse then to attribute our whole  
iustification wholly and onely vnto Christ,  
as the good forme of his wordes did pyeld:  
but partly vnto Christ & partly vnto them-  
selues, as in the discouery more plainly will  
appeare, which thing all papistas haue hereto-  
fore done. Wherin therefore meant not,  
and the rest of the Jesuites intend not to re-  
tract any thing from the grossenes of doctri-  
ne, but guilefully and subely to uphold the  
whole. The Lorde of his great mercy spee-  
dily treade downe. Shathan vnder our feete,  
for the better overthrowe of this wicked king-  
dome, the full restoring of the beautie of  
Christes Church, and comfort of his deare  
Children, So be it.



# Sherwins confession.

**I** Acknowledge that in me, and of me,  
there is nothing but sinne and abhomi-  
nation, and I trust onely to be saved by  
the death and blood-shedding of Iesus  
Christ.

The discoverie of this Con-  
fession.

**F**irst for the  
better vn-  
derstanding  
of their sub-  
tiltie wee  
must reme-  
ber that of  
iustificatio  
before God they make three  
differences.

The first wherein the righte-  
ousnes of man is compared  
with the righteousness that is  
in God. And thus they confesse,  
that no creature is righteous  
A 2 before

*Albertus Pighius  
de fide & iustif.  
Concil. Trident.  
sess. 6.*

before God, compared with his  
righteousnes.

The seconde, wherein the  
exact rule of the lawe, that is  
absolute & perfect. And mans  
righteousnes compared vnto  
this, they confesse is found vn-  
righteous, and altogether vn-  
cleane. Vnto these two righ-  
teousneses, whereof the one  
is in God him selfe, the other  
absolute in his lawe, Doe they  
refer all the places of scripture,  
condemning mans works, and  
righteousnes. And do further  
acknowledge, that man is vt-  
terly vnable, to fulfill the lawe  
in this perfection.

Then do they imagine an o-  
ther righteousnes before God,  
according to the rule of Gods  
iustice, tempered and framed to  
our infirmities, to be the rule  
of our life. By this neither, bi-  
cause

cause no man fulfilleth every  
part thereof, is any man iusti-  
fied, they confesse.

Then after this diuision they  
proceede vnto others, wherein  
they would seme to mislike the  
Scholemens corruptio in this  
matter of Justification: for be-  
ing pressed with the manyfelt  
light of the word in this point,  
so farre as they cannot denye  
vs to be iustified only through  
Christ: yet hauing their harts  
hardned, they do with Iames  
and Iainbres withstande the  
truth, seeking still by shorde of  
newe words & strange termes  
to couer the vgly opinion of the  
scholmen concerning iustifica-  
tion, and to set a newe colour  
thereon: for it is the very foun-  
dation of all popery and popish  
abominations: Therefore with  
all diligence do they garnish it,

Exod. 7. 8.

# A Discoverie

Apoc. 16.

Pighius de iust.  
Eckius contra  
Lutherum.  
Conc. Trid. sess. 6.  
ca. de iur. iust.  
Can. 9. 10. 11. 12.  
Andrad. in Conc.  
Trid.

as the three vncleane spirites  
proceeding out of the Dragons  
the beastes and false prophets  
mouth, will give the utterance.

Some of them as Albertus  
Pighius, Eckius, and others  
of their time, deuide Justifica-  
tion into two partes, whereof  
the first they wholly attribute  
vnto Christ: the seconde they  
appoint vnto them selues, as  
the disposers thereof. Others  
of them, as the Councel of Tri-  
dent, Alphonsus, the Censure  
of Colen, Andradus with this  
last broode of the Iebusiticall  
locustes, by a distinction make  
two iustifications, which they  
call primam & secundam, the first  
and the second. But before I  
enter the description of this se-  
cond diuision, for breuitie sake,  
and to auoyde tedious repeti-  
tions, I will discover the first:  
where

to hereof (as it is saide) they  
make two parts, one belonging  
vnto Christ as the onely wor-  
ker thereof: the other belon-  
ging vnto them selues, as the  
disposers of þ thing already  
wroughte and offered vnto  
them by Christ.

Concerning the first part, &  
that belonging vnto Christ,  
they say that by his death and  
bloudshedding we are redeemed  
from the captiuitie of the diuel,  
and eternall death, and recon-  
ciled vnto God, and beeing  
boide of al righteousness in our  
selues, in him, and through his  
righteousnes onely we are iu-  
stified, that he only may be our  
iustification, redemption, and  
sanctification before God, and  
this without anye defecte of  
ours. And therefore in this  
parte belonging vnto Christ,

*Conc. Trid.  
sess. 6.*

*Albans, Pigh, de  
sile & significat.*



Vnicum nobis salutis nostrae, &  
solidum est fundamentum. He is

*Paghins ibi.lem.*

the onely & sure groundworke  
of our saluation. In the respect  
of this part of our redemption,  
& saluation quatenus ex Deo &  
Christo (as Paghins and other  
the Papists cōfesse (in so much  
as it is, of God and Christe.

*Ibidem,*

Sherwin confesseth ther was  
nothing of him or in him, but  
fume, and that he onely trusted  
to be saued by the death and  
bloudshedding of Christe.

But now touching the appli-  
cation hereof which is the se-  
cond parte, Sherwin and the  
rest chalenge vnto them selues,  
& so leane Christ but one parte  
of our iustification, and in this  
point standeth the controuersie  
betweene them and vs, concey-  
ning our iustification: and with  
this subtiltie they beguile their  
selues,

selues, and others. Therefore  
that this subtilty may plainly  
appeare vnto the very ignorāt,  
here foloweth Pighius his  
owne wordes concerning this  
matter. Hactenus de redemptio-  
nis ac salutis nostrae in Christo no-  
bis redditæ misterio. &c. Vt quisti-  
mo satis applicatum est, nunc de e-  
odē quatenus ex nobis pendet. &c.  
Hitherto hath it (as I thinke)  
bin sufficiently entreated, of the  
mysterie of our redemption, as  
it is geuen vnto vs in Christe;  
and now will we handle it, in  
that which depēdeth vpon our  
selues. And this parte they  
terme þ disposing cause of our  
saluation: which they say stan-  
deth bpō two branches, name-  
ly faith and workes, in those  
which be of yeres of discretio.  
But in children they say, that  
the Sacrament of baptisme is  
the

*Pi. hinc de fide  
& iustificat.*

Tilman. de sacra.  
pauit. fol. 200.

the disposing cause, and therefore they wickedly Denie saluation vnto children Departing before baptisme. Their sayth they diuide into two sorts, that is, in fidem acquisitam & infusam. Acquisitam they Define to be an habite of the minde, whereby we certainly without wauieting assent vnto those things which are from God, eyther in his worde, or by tradition reuealed vnto the Church for our saluation. And they call suche a faith the Catholike faith, whiche is of our selues, say they, and standeth of the assent of our will and reason, and so is it a perfecte faith, depending greatly vpon mans free will. And these two partes are diuers things, and are distinguished, yea sometime seperated from workes, & from fiducia, which followeth faith

faith that worketh by loue, and  
yet neuerthelesse is Catholike,  
and perfect : but yet informis,  
and so soone as workes are  
thereto ioyned they cal it forma-  
tam, and so iustifieth. For so  
long as it is informis, that is,  
without workes, it iustifieth not  
although it be both catholike,  
and perfect, which perfection,  
as they say, may be in sinners.  
Now their catholike faith ioy-  
ned with workes which they  
call a formed faith, they call  
their preparatiues vnto oure  
saluation, and these prepara-  
tiues they terme the disposing  
cause of our saluation, wherby  
we receiue the holy ghost ether  
in hearing the worde, or with-  
out the word by þ sacraments,  
and wheresoeuer these dispo-  
sing causes are present, ther the  
holy ghost is neuer absent: and  
where

*Conc. Trid. sess. 6.  
Canon. 6. 9.*

*Piehim de fide &  
iustitia.*

where they be not, there is the holy Ghost absent. And thus say they doth God impute our saluation vnto our workes, in respect of that part depending vpon our selues.

*Con. Trid. ses. 6.  
cap. 6. 7. d.  
Tib. m. e. sacra.  
lib. 4.*

Thus iustification, which is remission of sinnes, renouation and sanctification, folowe the preparing and disposing causes by a voluntarie receiuing of grace. For (say they) we are iustified by faith and charitie together, as the disposing cause of our iustification, or as the necessarie meanes to obtaine grace of iustification, but rather by charitie then by faith, because charitie goeth before our iustification as a necessary cause, to obtaine at Gods hand in Christ the grace of iustification and adoption of his children. And further they affirme that

that God doth first require our  
 owne workes, vnto whiche he  
 promiset, that his grace shall  
 not be wanting. For although  
 Christ be made the full, perfect,  
 and sufficient cause of our iusti-  
 fication in so much as in him  
 is, yet is he effectual vnto none  
 but vnto such as through these  
 preparations and workes re-  
 ceive him being with that con-  
 dition offered vnto them. For  
 all the promises of our saluati-  
 on are euerywhere conditional  
 and not absolute. And further  
 they say, that in the matter of  
 iustification, there is no more  
 attributed vnto þ faith, whiche  
 respecteth the promise of God  
 touching Christ his death, pas-  
 sion, and resurrection, then vnto  
 that faith which respecteth  
 any other promise of God what  
 soeuer. Thus much of their  
 faith,

*Pighius. de fide  
 & iustif. fol. 7.*

John. Danc.  
lib. 4. cap. 11.

Abacuk. 1.  
Rom. 1.  
Pighus de. file &  
mistic. at.  
Cm. il. Tridens.  
fessio. 6.

faith which they call *acquisitam*.

Nowe their faith infused is not of our will, nor the habite of our minde, &c. but the gifte of God for the benefite of the Church, in working miracles, and is numbred among the giftes of the holy ghost.

But that faith whereby the iust man liueth, by the whiche onely euery one of Gods children layeth holde of their iustification in Christ, they vtterly reiect, calling it speciall, hereticall, and wicked.

First, the substaunce of the matter, aswel to the scholemen, as to the later Papistes and Iesuits, is one, but the termes or wordes of Arte, as I maye call them, are sometimes diuers, and proper vnto some one of their opinions, and some common vnto them all. They all agree

agree, both the scholermen and the rest, that Christ hath sufficiently of himself wrought our iustification, and offereth the same vnto vs conditionally, e, knocking at the doore of our conscience by the holy Ghost to moue vs to receiue it, and this knocking the scholermen call gratiam primam, gratiam preuententem, and gratiam operantem, the first grace, the preuenting grace, and the grace working alone, where the holy Ghoste inoueth and stirreth our will and indenours. Albertus Pighius and others called it iustification belonging to Christ, & offered vnto vs. The Council of Trident, Andradins, and the Iesuites, called it the first iustification which is wrought (as they say) by the infused righteousness of Christ, which they

*Pichius de iust.*  
*Ecclus contra Lutherum.*

*Concil. Trident. de*  
*infirm. iusticie.*  
*Canon. 9. 10. 11.*  
*12.*

*Andrad. in Trid*  
*Conc. sentent. artic.*  
*li. 3. distict. 19.*  
*Gabriel Biel in*  
*sent. l. 3. cap. 324*

*Panthologia in*  
*sent. Thomae.*



they call Charitie in hering or  
cleauinge to vs. Then those  
workes which the Scholemen  
call Merita congrui, workes of  
congruence, Bighius, & Coun-  
cel of Trident, and the Jesuits  
call workes of preparation and  
the disposing cause of our iusti-  
fication. Then those which the  
scholermen did terme workes of  
condigne, Bighius and those of  
his time terme the answering  
of the condition of our saluati-  
on. The Councell of Trident,  
Andradus, the censure of Co-  
len, the rest of the Jesuites call  
the second iustice, or iustificati-  
on, which standeth (as they say)  
not in the free remissio of sinne,  
but in satisfaying and further  
deseruing and meriting of eter-  
nall life (as was saide before.)  
Therefore sayth Gabriel Biel,  
Anima gratia informata, per actum

Voluntate simul & elicited de cō-  
digno promeretur vitam æternam.

The soule inſourined by grace,  
doth through worke draw out  
of the voluntarie wil and grace  
together Deſerue euerlaſtinge  
life.

*The diſcouerie of the  
ſecond Diuiſion.*

**W**Here the cenſure of Co-  
lon, Andradins, & other  
ſuch, deuide iuſtification into  
firſt and ſecond iuſtice, or righ-  
teouſnes, they ſay the firſt iu-  
ſtice is that inheringe and abid-  
ding iuſtice, wherewith the vn-  
regenerated man is firſt infuſ-  
ed, receiuing the habite or qua-  
litie of infuſed charitie, and this  
righteouſnes (they ſay) is not  
the remiſſion of ſinnes onely,  
but ſanctificatiō of the inboarde

*Opinio Ieſuitarum  
de infuſa iuſtitia.  
Cenſura Colon  
Andrad. in Cōtra  
Trid ſeſ. 6.*

man, wherby he is both called iust, and is so in Deede, and this righteousness they call charitie, abiding or inhering to the inward man.

And when the Scripture saith, that faith is reckned vns to vs for righteousness, it meaneth nothing els (say they) but that the qualitie of righteousness is infused into vs, for God vouchsafeth the faith that hee findeth in vs worthy to be infused with righteousness that inhereth or abideth, wherby men are iustified.

The second iustification (they say) is the exercise of the infused charitie, bringing forth good workes, wherby the second iustice both is, and ought to be had. And this righteousness doth merite more then the first infused righteousness, for it des  
ref

serueth enerlastinge life, as a  
due rewarde thereof, and this  
not by faith alone, as at first,  
but by faith and workes toge-  
ther, which deserue remission of  
sinnes, and satisfie Gods iustice  
for the same, &c. This seconde  
iustice the Schoolemen terme  
meritum ex condigno, merite of  
condigne.

In the appearance of the di-  
uersity of these opinions, which  
in true ty is nothing in substance,  
but a shew of wordes, & change  
of termes, we must (good Rea-  
der) for the auoyding of subtile  
laberinthes, obserue what is  
common vnto them all, as well  
Scholemen as the rest, & what  
is proper or peculiar vnto each  
of them by themselves, wherein  
they differ, or agree among the  
selues, or with the Scholemen  
whose grossenesse they woulde

deeme to mislike: So shall we  
without tedious repetitiō both  
vnderstand their meaning, and  
both breuittie discover and con-  
uince their fallshode.

The termes or words of art  
proper to the Iesuites, & coun-  
cell of Trident, Andradius, and  
others of that race. Iustitia pri-  
ma, Iustitia secunda, Charitas infu-  
sa & inherens. The first Justice,  
the second Justice, Charitie in-  
fused, & cleauing to vs, termes  
proper to the Scholemen, me-  
ritum congrui, meritum condigni,  
merite of congruence, and me-  
rit of condigne. Termes com-  
mon vnto all the Papistes, as,  
Gratia prima, gratia secunda, gratia  
preueniens, gratia subsequens, gra-  
tia operans, gratia cooperans,  
iustitia infusa & inherens, fides in-  
formis & fides formata, fides ac-  
quisita, & fides infusa.

The first grace, the second grace,

31193

2 2

the

2

The preuenting grace, the follo-  
wing grace, the grace working  
by it selfe, the grace workinge  
with our wil or indeuour, iu-  
stice infused and cleauing to by  
faith vnshapen, and formed  
faith, faith gotten of our selues  
and faith infused, faith generall  
and faith speciall.

Thus because they woulde  
seeme to say something, and to  
be doctors of the Lawe, they  
leade both themselves & others  
into an endles laborinth of tan-  
gling words, and vain termes,  
knowing not what they speak,  
neither whereof they affirme:  
but these Sophismes haue the  
Sophanists first inuented and  
poore clamorous Iesuites now  
follow, that by shew of wordes  
and termes, without sence they  
may seeme to auoide such con-  
fusions, as the true sence of the

scriptures for the confuting of  
their papisticall opinions, doth  
necessarilie enforce vpon them.

Now it remaineth therefore  
(gentle Reader) that I shortly  
and brieflie confute these Sor-  
bonicall and Jesuiticall sophis-  
tines, and that not by words &  
termes, as their manner is to  
delude their hearers, but by e-  
uident and plaine testimonies  
of Scriptures according to the  
true analogie, and meaninge of  
the same.

And first, touching their thre-  
fold righteousness, or iustice be-  
fore god, the Scripture know-  
eth no such diuision.

The Scriptures lay forth  
vnto vs two kindes of righte-  
ousnes before God, one that is  
of the law of God, which lawe  
first ingrauen in man his heart  
before his fall, after written in

Tables of stone by the finger  
of God, and opened at large by  
the holy Ghost, in the booke of  
Moses, the Prophetes, and  
Psalmes: and most cleerlie in  
the booke of the newe Testa-  
ment: containeth in it the abso-  
lute and perfect righteousness,  
that whosoever fulfilleth the  
same, shall live therein, and be  
judged righteous before God:  
and this law being the perfecte  
image of Gods iustice, and the  
absolute rule of mans life, recei-  
veth no qualification, nor in no  
parte doth condescend vnto our  
infirmities, but requireth an ab-  
solute and perfect obedience, and  
a conformity vnto the same, &  
for that it findeth this in none,  
(Christ onlie excepted) it condem-  
neth all absolutelie, shutting  
them vnder sin vnto condem-  
nation, and iustifyeth none, ex-

Deut. 30.  
Luke. 1. 10.  
Leuit. 18.  
Rom. 3. 8.  
Galat. 3.  
Iob. 15  
Iohn. 1.  
Mat. 15.  
Rom. 7. 8.  
Galat. 3.  
Psal. 19.  
Mat. 3.



ther in whole or in parte. Hea-  
ven and earth shall perish, but  
not so muche as a title of this  
law shall diminish. For as God  
cannot be altered, so the Law,  
which is the rule of his justice,  
and the true image of himselfe,  
can in no part be tempered un-  
to our infirmitie: if it can, then  
let some of the Sorbonical Ie-  
suites, or Jesuiticall Sorboni-  
stes, lay it down by the testimo-  
nie of the Scriptures, *Ecce  
mihi magnus Apollo.*

The other righteousness be-  
fore God, is in Christ only, *Quē  
proposuit Deus propitiatorem per  
fidem, whom God hath made  
our propitiation through faith,  
Eum qui non nouerat peccatum,  
pro nobis peccatum fecit, vt nos  
iusticia Dei efficeremur in ipso.  
Him that knew no sin, Did God  
make a sacrifice for sin for vs,  
that*

Rom. 3.

1. Cor. 3.

that we might be made by righte-  
ousnes of God in Christ, and  
God hath made him unto vs,  
wisdom, righteousnes, and sa-  
crificiation, and redemption.

1. Cor.

Secondarie therefore, where  
they attribute this righte-  
ousnes only unto Christ, as by wor-  
ke and offerer thereof, & keepe  
the application thereof unto the-  
selues, they take from God the  
best part of his office, and are  
found liars against God. For  
Christ doth not onely worke it  
for vs in all things belonging  
unto himselfe: but the Father  
doth also bestow it vpon vs, in-  
uesting vs by a liuely faith into  
the righteousnes of his sonne:  
otherwise wee should gaine no  
more by Christ, then we doe by  
the Law: For the Lawe both  
conceynerh and offereth perfect  
righteousnes unto vs: but it

Rom. 7.

woz

worketh it not, and that for no  
lack that is in it selfe, but is in  
us: For thus wee should make  
God and Christ in the worke of  
our redemption, no better then  
a Philition, and much worse  
then a kinde Nurse or lounge  
Mother. A skilfull Philition  
doth in deepe provide necessary  
medicine for the patient, but the  
receite thereof he leaueth vnto  
himselke. A good Nurse or mo-  
ther will not only provide meat  
for the childe, but they also in  
what they can, bring the childe  
to the receiuing thereof.

*Ierim. 23. 32.*

*Exe. 11. 16.*

*Esey. 44.*

45.

*Iohn. 5. 6. 10. 14.*

15. 17.

*Mat. 16.*

But now the Father and the  
Son by the holy Ghost worke  
together in this worke of our  
iustification. Pater meus vsq; ad-  
huc operatur, & ego operor: The  
Father worketh as yet, and I  
also worke, & no man commeth  
vnto mee, except my Father  
draw

Drato him. And of his greate  
loue towarde vs, he hath ge-  
uen his Sonne to die for vs: so  
doeth hee geue vs the meanes  
whereby wee doe receiue him  
with his benefites, which saint  
Paule doth evidently declare.  
His wordes are these: Deus qui

Ephes. 2.

dines est in misericordia, &c. God  
that is rich in mercy through  
his great loue wherewith he lo-  
ued vs, and whē we were dead  
through sin, he hath also quick-  
ned vs together through christ  
by whose grace ye are saued, for  
by grace are yee saued through  
faith, & that not of your selues:  
It is the gifte of God not of  
workes least any man shoulde  
glory: For wee are his workes  
manship created in Christ Je-  
sus vnto good workes: which  
God hath prepared for vs to  
walke in. Here is the greate  
riches

Iohn. 6.

Mat. 3.

Eys. 53.

1. 1. 1. 1.

Titus. 2.

riches of Gods love and his  
grace the efficient cause of iustifi-  
cation, Christ the merite & re-  
spect: faith the meane and in-  
strument betwene Christ and  
vs: and bothall the gift of god,  
from which instrument or mea-  
nes, our desertes and al works  
whatsoever are excluded in the  
apprehension of this iustificati-  
on, and worke ordeynt of god,  
doe follow our iustificatiō to be  
our excuses. Doe good Rea-  
der what may or can bee sayde  
plainer. In this worde of iu-  
stification is there nothing found  
of oures: The whole worke is  
Gids, we are no agentes here-  
in, but workmanship wrought  
of God only: so that the whole  
worke belongeth vnto God, &  
nothing therein vnto our selues.  
Therefore these Sorboniticall  
Iesuites are herein many waies  
found

found liers against god and his  
truth.

Thirdly this faith whereby  
we apprehend our iustification  
in Christ is neyther of our sel-  
ues, or any habit of our minds,  
reason or will, nor yet foined  
by workes, whereby together  
with workes we should be ius-  
tified: but is the free gifte of  
God, depending vpon his elec-  
tion, geuen vs in Christ Iesu,  
at the hearinge of the worde,  
through the working of the ho-  
ly ghost, and doth only or alone  
without workes iustifie vs in  
Christ; and bringeth forth such  
workes as the worde requyeth,  
being the frutes of our iustifi-  
cation, to the glorie of God, the  
profite of our brethren, and wit-  
nessing our iustification both in-  
wardlye in our conscience, and  
outwardly before men: that en-  
dently

Dently appeare.

First, that faith is the worke  
and gifte of God, in vs appea-  
reth by the wordes of our Sa-  
uiour Christ, Hoc est opus Dei, vt  
credatis in illum quem misit ille.  
This is the worke of God, that  
ye beleue in him whom he hath  
sent. Nemo venit ad me, nisi fuerit  
ei datum a patre meo, No man  
commeth to me except it shal be  
geuen him of my father. And  
S. Paul saith, Gratia saluati estis  
per Fidem, & hoc non ex vobis, dei  
enim donum est. We are saued by  
grace through faith, and that  
not of youre selues, for (this  
faith) is the gifte of God. And  
again, Sicut Deus vnicuique di-  
misit mensuram Fidei. Euen as  
God hath deuided vnto euerie  
one the measure of faith. And  
Augustine vpo the sixt of John  
saith, Credere datur nobis, quid e-  
nim

John. 6.  
Mat. 18  
Eph. 6.

Phil. 3.

Eph. 3.

Rom. 12.

August. super  
Ioh. cap. 6. et al.  
27.



nim habes quod non accepisti? To  
beleue is geuen vs, for what  
hast thou, that thou hast not re-  
ceiued. Againe, Deus si opere fi-  
dem nostram miro modo agens in  
cordibus nostris vt credamur, num-  
quid metuendum est ne totu facere  
possit. If God Doe worke faith  
in our heartes by a wonderfull  
meanes, what shall wee feare  
that he cannot worke out the rest.

1. Cor. 13

Ex fide ideo dicit iustificari homi-  
nem, non ex operibus, quia ipsa pri-  
ma datur, ex qua impetuntur cetera  
Therefore doth he say a man is  
iustified by faith without wor-  
kes, because faith is first geuen,  
wherby the residue is obtained  
Ipsam fidem dixit esse opus dei, nec  
dixit hoc est opus vestrum, sed hoc  
est opus dei, &c. Christ sayde,  
that faith is the woorkes of  
god, that yee Doe beleue in  
him, to some hee hath sente,  
that

Lib. 2. de predest.

cap. 2.

Ephes. 2. eodem lib.

cap. 7.

August. super

Iohan. cap. 6.

tr. 1. 25.



*Tertium in epist. ad  
Ephes. cap. 2.*

that he that doth reioyce, may  
reioyce in the Lord, Et hac Fi-  
des non est ex nobis, sed ex eo qui  
vocauit nos, non nostræ voluntatis,  
sed Dei muneris. And this faith  
is not of our selues, but of him  
that hath called vs neither is it  
of our willes, but of the gift of  
God.

*Tim. 1. 1.*

*Thess. 1. 4.*

*Rom. 9.*

*Act. 13.*

*Rom. 8.*

*Ephes. 1.*

Then, that this gifte of god  
dependeth vpon our election, it  
is euident for S. Paul calleth  
it, Fidem Electorum, the faith of  
the Elect. And again, Fides non  
est omnium. All men haue not  
faith: for, quorum vult Deus mi-  
seretur, & quos vult indurat. God  
sheweth mercie on whom hee  
will, and whom he will he har-  
deneth. And they only beleue,  
qui pre ordinati sunt ad salutem.  
that are ordeyned into saluati-  
on, for whom hee hath chosen  
and ordeyned vnto saluatione  
these

those he calleth. And that this  
 faith is giue vs in Iesus christ  
 appeareth by these places, and  
 many others: Nemo nouit patre  
 nisi filius & cuiusque uoluerit fili-  
 os revelare. No man knoweth  
 the father but the Sonne, and  
 he to whom the Son will re-  
 uale him. Therefore seeing that  
 the knowledge of god cometh  
 by faith it must necessarilie fol-  
 low that this faith is giuen vs  
 in Christ. This faith is giuen  
 vs saith S. Paul of God the  
 father, in Iesus Christ. And  
 further he saith, that he liueth  
 by that faith which is in Iesus  
 Christ. And againe, And ita fide  
 uisum in Iesu Christo. When I  
 beards of your faith, that is in  
 Iesu Christ. And to Philemon  
 he saith, that faith is in Iesu  
 christ. And saint  
 Peter saith, God through his

Mat. 11.  
 Luk. 14.

Eph. 3.

Gal. 3.  
 Coloss. 3.

Philemon

1. Pet. 1.  
 2. Pet. 1.

Philp. 2.

Coloss. 1.

Hebr. 1.

August.

de tract. lib. 4.  
cap. 20. ad Rom. cont.  
manu. cap. 36.

Galat. 3.

Rom. 8.

want in mercy, begate vs againe  
 vnto a liuely hope through the  
 resurrection of Iesus Christ  
 from death, *Eum creditis in deum*  
*sc. for,* through him, ye beleue  
 in god, who raysed Christ from  
 death, and gaue him the glorie,  
 that your faith and hope might  
 be in God. And therefore is he  
 called the image of the inuisible  
 God, the brightnes of his glo-  
 rie, and the expres image of his  
 substance. *Hæc fides definita est in*  
*Christo, qui in carne resurrexit a*  
*mortuis. &c.* This faith is fixed  
 in Christ, who in the flesh rose  
 againe from the dead. This  
 faith of Christ is that founda-  
 tion whereby Christ dwelleth  
 in our heartes, who doeth in-  
 wardly teach vs, and therefore  
 as the Apostle saith, *Conclusiue*  
*Scriptura omnia sub peccatum, vt*  
*promissio ex fide Iesu Christi daretur*  
 tur

tor creditibus. The Scripture  
shutteth all vnder sin, that the  
promise by the faith of Iesus  
Christ, might be giuen vnto all  
that doe beleue. And this faith  
the holy ghoſte worketh in vs,  
through the worde. Fides est ex

*Agust. de file et  
oporis. cap. 16.*

auditu, auditus vero per verbum dei.  
Faith commeth by hearing and  
hearinge by the word of God.

Dedit igitur ipse alios Apostolos, a-  
lios vero Prophetas, &c. ad opus  
ministerium, ad edificationem inquam,  
corporis Christi, donec euadamus  
omnes in unitatem fidei, & agniti-  
onem Filij Dei, &c. And he gaue  
some Apostles, and some Pro-  
phetes, &c. to the gathering to-  
gether of the Saintes into the  
worke of ministration, into the  
edifying of the bodie of Christ,  
till we all meeete together, into  
the vnitie of faith, and know-  
ledge of the Sonne of God, &c.

*Rom. 10.  
Gal. 2. 2.  
Col. 1. 3.  
Eph. 4.*





we are first made (or newe rege-  
nerated) in Christ into good  
workes, so that our iustificati-  
on goeth before the worke, and  
therefore faith without workes  
doeth iustifie.

*Ephes. 2.*

*Rom. 7. 3-4 5. 9.*

*Galas. 3. 4.*

Thirdly, the holy ghost euer  
where in the work of our iusti-  
fication before god, seperateth  
workes from faith. We are ius-  
tified in receiuing; not in ge-  
ning; in receiuing remission of  
sinnes. Beati quorum remisse sunt  
iniquitates. Blessed are they  
whose sinnes are forgiven, and  
therefore not by workes. If a-  
ny good might be ioined with  
faith to iustification, then the  
workes of the Law. But iusti-  
ficamus nos sine operibus Legis.  
We are iustified by faith, with-  
out the workes of the Lawe,  
therefore, without all other  
whatsoever. If euer any was

*Ephes. 2.*

*Rom. 4.*

*Psal. 32.*

*Rom. 3. 4.*

*Galas. 3. 4.*

*Philos. 3.*

*Rom. 3. 4.*

*Galas. 3. 4.*



we might bee iustified with the  
helpe of workes before God,  
then Abraham, but Abraham  
was not: therefore none other  
can be. Also, the faithful are iu-  
stified as their father Abraham  
was justified, but Abraham  
was justified before God by  
faith, without workes: by faith  
therefore without workes are  
all the faithfull justified.

Rom. 2.  
Rom. 4.  
1. Pet. 3.

And thus the godly learned  
did alwaies thinke of our iusti-  
fication. Iustificati sunt gratis (saith  
S. Ambrose) quia nihil operantes,  
neque vicem reddentes, sola fide iu-  
stificati sunt dono Dei. They are  
justified freely, because they  
make nothing, nor geue anye  
thing in exchange but are iusti-  
fied by faith onely through the  
gifte of God. Againe, Sic decre-  
tum dicit a Deo, vt cessante Lege,  
solam fidem gratia Dei posceret ad

Ambr. ref. super  
Rom. cap. 4.

Ambr. ibidem.  
Ibidem.



salutem. So saith the Apostle it  
 is decreed that the law requiring  
 place, the grace of God might  
 require only faith to saluation.  
 Hoc ipsum moniet exemplo pro-  
 phete, vt sine labore, & aliqua ob-  
 ſervatione, ſola fide iuſtificentur al-  
 pud ipſum. This ſelf ſame thing  
 both hee additionly by the Pro-  
 phets example, that without  
 labour, and any obſervation, or  
 ceremonie, they may be iuſtify-  
 ed through onely faith before  
 God. And in another place, ſola  
 fides (inquit) poſita eſt ad ſalutem,  
 onely faith (ſaith the Apoſtle) is  
 ſet downe to ſaluation: Mani-  
 feſto beati ſunt, &c. They are ap-  
 parantlye bleſſed (ſaith the A-  
 poſtle) vnto whom without a-  
 ny labor, or worke their ſinnes  
 be couered, and their ſinnes re-  
 mitted: No workes of repen-  
 tance required of them, but  
 Faith

*Ambroſ. ſuper  
 Rom. cap. 9.*

*Ambroſ. ſuper  
 Rom. 4.*

Faith onely. And Hilarius,  
Sola Fides iustificat: Faith only  
iustifieth. Origen also proo-  
ueth by the example of s<sup>t</sup> thiefe  
Of Mary Magdalene, And of  
the Publicane, And by many  
other reasons, that onely faith  
doth iustifie.

Can. 9

Origen in Rom.  
c. 17. 4.

The same doth Athanasius,  
Basil, Chrysostome, and other  
of their time, evidently prooue;  
whome because I would bee  
shorte, here I doe omitte.

Basil homil. de fide  
Athen. in Galat.  
cap. 3.

That this iustifying faith  
in Adam, Noe, Abraham, or  
any other of Gods Elect, respec-  
ted, doth respect, the Crea-  
tion of the worlde, the making  
of the Arke, the multiplying of  
s<sup>t</sup> posterity, or any other promise  
whatsoever (as s<sup>t</sup> papists ima-  
gin it doth) but onely s<sup>t</sup> promise  
of christ made vnto Adam, and  
thit reuened vnto his Posteritie,  
shal evidently appeare,

Pie. de fide &  
iustificatione. fol.  
85.

Gen. 3

The

The righteousnes no Doubt of  
 God which is good before god,  
 commeth by the faith of Jesus  
 Christ vnto al and vpon al that  
 Doe beleue. Iustificantur autem  
 gratis, eius gratia per redemptionē  
 factam per Iesum Christum, quem  
 proposuit Deus placamen per fi-  
 dem in sanguine suo. For they  
 are iustified freely by his grace  
 through the redemption that is  
 in Christ Iesu, whom god hath  
 made our pacification through  
 faith in his blood, according as  
 it was promised vnto Adam,  
 Et semen mulieris ipsum conteret  
 caput serpentis. The seede of the  
 woman (namely Christ) shall  
 breake the serpentes head. And  
 vnto Abraham, In semine tuo  
 benedicentur omnes gentes, non  
 dicitur in seminibus, sed de vno, qui  
 est Christus. In thy seede shal all  
 nations be blessed, He saide not  
 in

Rom. 3.

Gen. 3.  
Apocalyp. 12.Gen. 12. 17.  
Gal. 3.  
Act. 3.

in sedes, as of many, but of one  
 which is Christ. Hic est filius me-  
 us dilectus, in quo mihi complacuit  
 This is my beloued sonne, in  
 who I am well pleased. Thus  
 we see we are iustified in no o-  
 ther promises, but onely in the  
 promise of Iesu Christ, & that  
 in the promise of his death and  
 resurrection, and therto the ho-  
 ly ghost referreth our faith, as  
 ye plainly see, He dyed for our  
 sinnes, and rose againe for our  
 iustification. We are regenera-  
 ted into the hope of life, per resur-  
 rectionem Iesu Christi ex mortuis.  
 by the Resurrection of Iesus  
 Christ from death, for it plea-  
 sed & father that in him should  
 all fulnes dwell, and by him to  
 reconcil: all thinges vnto him-  
 selfe, &c. Neque sub coelo aliud da-  
 tur nomen hominibus, in quo opor-  
 tet nos saluos fieri. Neither is  
 there

Mat. 3. 17

Coloss. 1. 2.  
 Heb. 1. 2. 3. 4  
 Rom. 4.

1. Pet. 3.

Coloss. 1.

2. Cor. 5

there any other name or mean;  
 under heaven geuen unto men  
 wherby we must be saved.  
 Now what shall we thinke  
 of these Quapists, that tell vs;  
 intelligit in justificationis nomine  
 negonij, or a plus energia, et  
 beat fidei p[ro]d[uc]ta justificationis  
 in Christo quod fidei ab eo est  
 in quantum p[ro]d[uc]ta; et p[ro]m[iss]a  
 & p[ro]p[ri]a in o[mn]i d[ic]t[is] p[ro]d[uc]ta fidei q[uod]  
 non. They understande they  
 fore (saith Iohn) that is the  
 matter of justification, the  
 p[ro]p[ri]e may p[ro]p[ri]e no more  
 unto the faith of justification  
 p[ro]m[iss]ed in Christ, then unto  
 the faith of any other p[ro]m[iss]e  
 whatsoever, forehelved or p[ro]p[ri]e  
 p[ro]p[ri]e by God.

Do they (good reader) make  
 any other thing of Christ, and  
 the p[ro]m[iss]es in him, then of  
 A legall & transitorie. Nay doe  
 they

157. 4.  
 P. chi. de file 11  
 m[an]us. fol. 88.

157. 4.  
 P. chi. de file 11  
 m[an]us. fol. 88.

157. 4.  
 P. chi. de file 11  
 m[an]us. fol. 88.

157. 4.  
 P. chi. de file 11  
 m[an]us. fol. 88.

they not in effect say y<sup>e</sup> which is  
reputed to be dishonestly utter-  
red of Pope Leo non unto Bep<sup>ts</sup>  
his cardinals. Quantop<sup>er</sup> not  
his doctrine veru profitable de  
Christo fabula, fables fables and  
fables. *It is considered the*  
gospel of Christ, but a fable of  
fables. *They* *count it a*  
modity other Legall and tempor-  
all pleasures. These men ac-  
count the scriptures of y<sup>e</sup> gospel  
as a rose of waere, but the holy  
Ghost accountes thereof as of  
the mightie power of God to  
saluation, as of the word of life  
y<sup>e</sup> immortal seed of our regene-  
ration, as of a two edged sword,  
that deuoureth the marrow and  
the sinewes, irrespectiue to  
of they account al other things  
as dross. *And thus* *admirable*  
These felowes therefore though  
they counterfeit a resemblance  
of

In via Paul.

1. 1. 1. 1.

1. 1. 1. 1.

Fig. H. de p. 1. 1.  
verba.

1. 1. 1. 1.

He. 4.  
Mat. 3.

1. Tim. 4. 1.

1. Tim. 4.

1. Tim. 3.

1. Cor. 1. 2.

of the Laine, yet in deede they  
come out of the bottomles pit, &  
speake with the mouth of the  
Dragon, and are led by y<sup>e</sup> spirit  
of error, speaking great lyes in  
hipocresie, but the Lorde will  
not suffer them to preuaile any  
longer.

But vnto vs that beleue, the  
Apostle teacheth this faith to  
be of the promises of Christ his  
death, and therefore he calleth  
the gospel not the word of crea-  
tion, of the flood, of the goinge  
out of Charran, of posterity, or  
of any such thinge, but hee cal-  
leth it the worde of the cros.

That the promise of Christ  
is the object to our faith in ius-  
tification, and not any other  
promises whatsoever, which  
promises and our faith are cor-  
relatiues, that this promise is  
absolute without conditio, may  
by



by that which is already sayde,  
plainly appeare. Wherunto for  
better helpe of the vniuersall I  
will adde somewhat more. Ne-  
ther are these promises in christ  
conditionall, as were the legall  
promises, but absolute and free  
and therein they differ from the  
promises of the law. For (saith  
y<sup>e</sup> apostle) promissiones dei in christi  
non sunt etiā, the promises of god  
in Christ are absolute and firm.  
They are absolute in christ that  
no man should brag: but onely  
in god through Christ and that  
all reioycing of man shoulde be  
taken away, that God onely  
might haue the praise.

2. Cor. 1  
Eph. 2  
Rom. 3. 4  
Gala. 3. 4  
1. Corin. 1.  
Apo. 4. 5.

Now (good Reader) where  
both in the olde and new testa-  
ment, there are found conditio-  
nall promises, they bee of two  
sortes, the first seeme to be, and  
are so in deede and trueth. The  
other



other vnto the vnskilfull seeme  
to bee, but are not so in deede.  
Such as be conditionall, are  
these: Qui fecerit ea, viuet in eis.  
He that fulfilleth them shal liue  
by them. Hoc fac, & viues. This  
doe, and thou shalt liue: And  
such other doe belong vnto the  
Law, and are not any way to  
be dramen vnto the gospell.

Those that seeme to be, & are  
not, as, if you remit other men  
their trespasses, your heavenly  
father will remitte you your  
trespasses, &c. And if a Sinner  
doth repent him of his wicked-  
nes, &c. And many other such  
phrases, belonging vnto the  
gospell, be no conditionall pro-  
uises, but speeches in: roined  
from vs, exhorting vs vnto our  
dutie, shewing forth plainly  
vnto vs the fruites of our iustifi-  
cation, which without al doubt  
we

Luke. 10.  
Galat. 3.

Luke. 10.

Mat. 6.

Exod. 18

we shall bring forth when we are iustified. For we are not iustified to be idle, barren, and fruitles, but to bring forth such fruites as the Lord hath ordered for vs to walke in. For, a good tree cannot bringe forth bad fruit.

Gal. 2.  
Ephes. 3.  
Tit. 2.  
1. Tim. 4.  
Mat. 8.  
2. Pet. 1.

By these and such like, wee must make tryall of our selues, whither we be in the faith: when we see one eat or drinke a great deale, we say he was hungry or thirle, because we see him eat so much or so greedely: So doe we say that one is whole, because we see him sweate, yet do we not say, that his eatinge or drinking is the conditional cause of his hunger or thirst, nor yet the sweat the cause of his heat: But contrarie we say, hunger, thirst, and heate, are the causes of eating, drinking, and sweate:

**D**

even

Exe. 18.  
Mat. 6.

even so, the turninge from iniquitie, the remitting of trespasses, are not the causes of the forgiveness of our sinnes, but the fruites thereof, and trial of our state. And this would the papistes see if they were not blinded by the spirite of error, that ruleth the children of unbelieve.

1.Tim. 4.  
Eph. 2.

That after iustificatiō, this faith bringeth forth such workes as are agreeable vnto the lawe of God, appeareth in these

Eph. 2.  
Titus. 2.  
Luk. 1.  
Mat. 5.

wordes: *Conditi sumus in Christo Iesu ad opera bona.* We are created (or renewed) in Christ Iesu vnto good workes, which God hath prepared for vs to walke

Hebr. 9

in. *Et purificaret sibi ipsi populum peculiarem, studiosū honorū operū* Hee hath purged vs vnto himself, a peculiar people, studious of good workes.

Thus although in the work  
of

of our iustification, woordes be  
not conioyned with faith, yet  
are they not seperated from  
faith. For although faith alone  
doth iustifie, yet is it not other  
wise alone, but alwaies fruite  
full by good woordes: It is one  
thing to be alone, and destitute  
of good woordes, which faith ne  
uer is, and another thing to iu  
stify alone, which faith alwaies  
doth: and by this faith, although  
it be not singular vnto any, but  
general vnto the whole church  
of God, yet is every faithfull  
man specially iustified, & there  
by specially liueth. One mans  
faith doth not iustifie another,  
but every man is iustified by his  
own faith. Iustus sile suu iudex.  
The iust shall liue by his owne  
faith, and not by another mans.  
For he cannot be free of the stee  
fastnes of other mens, & there

Rom. 9  
Galat. 3

Ephes. 4  
1. Tim. 2

Rom. 8  
Abac. 2  
Galat. 3  
Hebr. 10

Heb. 11  
Gal. 3  
Phil. 2  
Heb. 11  
2. Pet. 1  
Rom. 5. 8

fore cannot be saued by their ge-  
neral faith. This faith notwithstanding  
standing the iangling of  $\text{h}$  sor-  
bonites, is vnto euery man  $\text{h}$   
beleueth, his speciall hand and  
instrument, wherewith he ap-  
prehendeth Christ certaintye,  
without waivering, and thereby  
liueth. It is therefore called of  
saint Paul a sure confidence of  
things hoped for, and the cer-  
taintie of things not seene, and  
thus oftentimes in  $\text{h}$  scriptures  
Fides, Spes, and Fiducia which co-  
teyneth both, be confounded, or  
put one for another. Where the council of Trident,  
Andradus, with the Jesuitical  
brood of the last locusts, would  
with a distinction of a first & se-  
cond righteousness, beguile vs,  
and lead vs from the beholding  
 $\text{h}$  only righteousness of al Gods  
children in Christ, which con-  
taineth no other wayes, but by  $\text{h}$

forgettenes of sinnes, through  
 the only faith of Christ. They  
 are by the places already allea-  
 ged, manifestly & evidently con-  
 uinced; yet for the further satisfi-  
 fying of y<sup>e</sup> reader, I will briefly  
 ad something more. These men  
 in their first iustificatio as they  
 cal it, or y<sup>e</sup> first grace as y<sup>e</sup> schole  
 intetine it, Deny remissio of sin  
 to be our iustificatio, but say y<sup>e</sup>  
 it is such a sanctification of the  
 soule, as therby we are both cal-  
 led iust, & are so in deed, so that  
 by an infused righteousnesse,  
 which they tearme Charitatem  
 inheretentem, infused into y<sup>e</sup> faith  
 of ours, found in our selues be-  
 fore we were iustified, & started  
 vp by the grace of god first mo-  
 uing vs: & thus they stil speake  
 like y<sup>e</sup> dragon, & not like y<sup>e</sup> lamb  
 who by y<sup>e</sup> holy prophets & apo-  
 stles continually say y<sup>e</sup> remissio of  
 sinnes

Rom. 3  
 Gal. 3

Apo. 23

7<sup>th</sup> Rom. 32. 51  
Rom. 4  
Gal. 1

sinnes by the only faith of christ  
without workes, is our iustifi-  
cation from time to time before  
God. For God hath set forth  
Christ to be the continual paci-  
fying of his Displeasure through  
faith in his blud, to declare bys  
righteousnes by the forgiveness  
of sinnes, And in the Euange-  
listes where sin is declared to  
be the cause of our infirmities,  
and the devils power in man,  
so the remission of sinnes, is the  
curing and healinge of all those  
infirmities, and the full delive-  
rance from the power and tirā-  
nie of the devill: whereby wee  
may evidently see, that as sinne  
seperateth vs from God, & con-  
demneth vs before him: so re-  
mission of sinnes doth restore vs  
again to Gods favor and pre-  
sence, and iustifyeth vs before  
him, and therefore is the remis-  
sion of

Matt. 9  
Mar. 3  
Luk. 5  
Iohn. 5. 8.  
Gen. 2.  
Deut. 32.  
Eze. 18  
Ista. 43.  
50. 59. 64  
Oie. 13.  
Mat. 12



tion of finnes our onely iustifi-  
cation before God, and not the  
renuing of inward mā, as these  
Deceiuers doe pretend. For our  
renouation and sanctification  
solobv the remission of our sins,  
as an effecte or fruite of our ius-  
tification, which in deed is the  
remission of finnes: for the tree  
being by gods fauoure through  
remission of finnes made good,  
the fruite thereof, which is san-  
ctification, must necessarily fol-  
low. And thus faith was im-  
puted vnto Abraham for righ-  
teousnes, not by deseruinge, or  
receiuing infused righteousness  
(as Andradus, & the Iesuites  
imagine) but by remission of  
finnes, and then followed sancti-  
fication and obedience, with  
daily increase, by the workinge  
of gods spirit, witnessed by his  
workes, as well appeareth by

*Andradus com.*

*trident.*

*Rom. 4*

*Leu. 3*

*Gen. 12. 15. 17. 13*

*18 32*



the storie of his whole life.

And all these graces, & good things, did still depende vpon Gods election, that hee had ordeyned and called him therto in Christ, & no part thereof depending of him self, as the Lord by the prophet saith: Who calleth the iust man from the East, &c. even I the Lord that am with the first and with the last. This also S. Paule euidentlye prooueth in the election of Iacob, and out of the Prophet Ieremie, by the example of the Potter and his vessels: And to Timothy he saith, that the Electre are in the Lordes house vessels to honor, therein created in Christ Iesu, by whom they are quickned by remission of sin.

In theire seconde Iustificacion, these Jesuits say their infused Charitie, stirring by  
+ C  
good

El. 41.  
Rom. 9.  
18.  
Ierem. 18.  
2/2-45.  
2. Cor. 2.  
6.  
C. 2  
4. 8. 1

good woorkes, (which the Schoolemen call woorkes of Condigne) deserue both remission of sinnes, and eternall life. They make a greater shew, greatlye pleasing themselves, and beguile the simple, utter-ly erchding onely faith, and free Remission of sinnes, and punishment due for the same, as thinges thereunto nothinge belöging: which is as if a man woulde say, that in the beginning a Tree liueth by the flat-nes of the earth, & the strength of his owne Sappe, but afterwards liueth by the fruite, as though the fruite did not continually take life & nourishment from þ Tree, but did giue life & moisture vnto þ tree, which of it self þ fruit hath not, but is continually nourished & kept in life by the sap & moisture of the tree

Such

*Con. student. de ha-  
ere. iust. sess. 6. cap.  
9. 10. 11. 12.*

Such are the absurde opini-  
 ons of our religious Jesuites,  
 who in effect, together with the  
 Schoolemen and latter Sor-  
 bomistes, leaue vnto Christ no-  
 thing in the worke of our iusti-  
 fication, but only this, that hee  
 openeth the way how euery man  
 may iustifie himselfe, and so the  
 gospel to teach nothing els, but  
 how men may iustify theselues  
 by their owne workes, and this  
 euidently appeareth vnto all  
 men, that will not bee wilfullpe  
 ignorant, by these new and old  
 termes or wordes of art, which  
 for this purpose the Papistes  
 haue deuised. As, workes of  
 preparation, or disposing causes  
 of our saluation, Charitie infu-  
 sion, stirring vp our free wil and  
 faith, or the holy ghost knocking  
 at the doore of our free wil (which  
 is also called the firste Justice)  
 workes

Alber. Reg. de  
 m. 8.  
 Erh. cons. a  
 Ludo.

Qu. vic f. 6  
 An. 72. L. n. con.  
 videtur.

workes of congruence, meeting  
with the first grace, or with the  
penëting grace. These termes  
be equiuolent, and haue all one  
meaning, as also haue their se-  
cond iustice, and workes of con-  
digne, that answere the condi-  
tion, as well appeareth by the  
censure of the Iesuites of Co-  
len, the counsell of trident. sess. 6  
De operibus, canon. 7. & cap. 6. ca-  
non. 4. de fide. ca. 5. 6. 7. 8. 9. 12. 13.  
The master of sentences. lib. 3.  
distinct. 19. Pantheologia ex senten-  
tia Thome. Gabriel Biel lib. sentet.  
3. and 4. and out of others, of  
the bottomlesse pitte an infinite  
rable.

The like meaning haue they  
in their termes of faith, foyned  
a vnformed, begotten of their  
free will, and infused: So that  
while in wordes they grant vs  
to be iustified by a foyned faith  
(as

Pighi. de iust. contra  
trident. sess. 6  
de operibus can. 7.  
et de imbecill. iusti-  
ficationis. ca. 1.  
can. 4.  
Pantheol. g. Gabr.  
Biel in senten.  
Duo in lib. senten-  
ti.

Pighi. de iust. contra  
trident. de fide. sess. 6  
Anrad in com.  
trident.

(as they ferme it) they pare the  
same so near, that they leaue no  
thing therof but a naked name  
of faith, void of Christs merits  
taking vtterly from vs iustifi-  
cation that is by the only faith  
in Christ, which Justification  
is the very sum of all true ver-  
tue and godlines. But nowe,  
forasmuch as Justification be-  
fore God, is the continuall re-  
mission of our sinnes through  
the only faith of Christ (as it is  
alreadye saide) and that not in  
the beginning onely, but conti-  
nually so long as wee dwell in  
this life, and therefore Christ  
Jesus our Redeemer teacheth  
vs to cry from time to time for-  
geue vs our sinnes. These Iea-  
lousiticall papistes, and popish  
Sorbonistes doe herein there-  
fore declare themselves to bee  
led by the three vnclean spirits,  
(as is alreadye saide) of Anti-

christ, and not by  $\text{h}$  spirit of god  
as they would pretend. for the  
spirit of god by  $\text{S. Paul}$  in the  
example of  $\text{Abrahā}$  &  $\text{David}$  vn  
to whom  $\text{h}$  remission of sins was  
accounted their only righteous-  
nes before God, and  $\text{h}$  a longe  
time after they were first called  
yea, many yeares af er, they  
were reckned  $\text{h}$  seruantes and  
friends of god,  $\text{h}$  the remission of  
sins is our only righteousness  
before god.  $\text{S. Paul}$  applyeth  $\text{h}$   
righteousnes of  $\text{abrahā}$  that he  
speketh of, vnto him 14. yeares  
after he was called out of charrā.  
And further he saith  $\text{h}$   $\text{Abrahā}$   
was at no time iustified by his  
owne workes, for then he had  
somethinge wherein hee might  
haue gloried: but he saith  $\text{h}$   $\text{A-}$   
 $\text{brabā}$  was continually iustified  
before God by faith, without  
workes  $\text{h}$  he might always glo-  
ry in the Lord.

Gen. 12. 57.

Rom. 4.

Gal. 3. 2. 3.

1. Cor. 1.

1. Pet. 1.8  
 Psal. 131. 12. 13. 14.  
 90. 143.  
 Act. 15.  
 Eph. 2. 6. 4.

The same thing we finde in David, that was a man ende to the liking of God. Of Elay also, whom the Lorde had cleansed, and yet saith he of himselfe among the rest of Gods Children, we are all as an unclean thing, all our righteousness are as filthy ragges. And Christ our Saviour saith, that when wee haue done all that is commanded vs, yet are we vnprofitable seruants nothing: for god is debtour vnto none.

Mat. 23.  
 Luk. 17.

2. Corin. 1. 5  
 Psal. 32.  
 Coloss. 2.  
 Act. 13.

And S. Paul of the regenerate man, in his owne person cepteth out, saying, Oh wretch that I am, who shal deliuer me from this bodie of sin & death? He saide not, my workes of con-  
 digne, or stirred vp by the first grace (as doe these Jesuites) but he saide, I thank God thorough Iesus Christ our Lord, which



which dyed, yea rather which  
is rapted againe, which also is  
at the right hande of God, ma-  
king intercessio for vs vnto his  
father, who is sit in Christ re-  
conciling vs vnto him self, tho-  
rough & remitting of our sins,  
in Christ therefore is remission  
of sinnes continually preached  
vnto vs, as well after our rege-  
neration as before, els were it  
in vaine, that euery where in  
the Scripture remission of sins  
freely in Christ is inforced, as  
the very matter of our saluati-  
on, and reconcilement to God.

If any man sinne (saith Saint  
John) wee haue an advocate  
with the father, Iesus Christ  
the righteous, and he is the pa-  
cification, or Propitiation for  
our sinnes, and this not in the  
beginning, but continuallye all  
our life long, and therefore hee  
saide

1. Iohn. 2. 1.  
Mat. 3.  
Esa. 53.



Phil. 3.  
3. Cor. 4.

saide of himselfe, and others al-  
ready iustified, If we walk in  
light &c. The blood of Iesus  
Christ cleanseth vs from al our  
sinnes. If we acknowledge our  
sinnes, God is faithfull and iust,  
to forgive vs our sinnes. And  
S. Paule fled utterly from his  
own righteousness, yea from  
that he might any way chalenge  
either by obseruing the Law, or  
by his painful trauell or labour  
in the gospel, and claue only to  
the righteousness of God, that  
cometh through the onely faith  
of Christ.

Rom. 1. 7.  
Eph. 1. 8.  
Mat. 21. 18

And our sauour Christ him-  
selfe calleth sinners vnto him,  
promising continually remission  
and forgiveness of sinnes so of-  
ten as they repent, yea to seue-  
tie times seven times, that is,  
continually. Wee ought there-  
fore at all times confidently  
through

through Christe to come vnto  
the seate of grace, assuring our  
selues to finde helpe in time of  
neede.

*Esai. 1. 55.  
Apoc. 2. 25.  
Hab. 4.*

We saye to these Iesuites  
therefore with S. Augustine  
and S. Barnard, Iusticia sanctorum.

*Aug. de ciuit. dei  
Ber. in cant. cant.  
serm. 23.*

&c. The righteousnesse of  
Saintes in this worlde han-  
deth rather in the forgiveness  
of sinne, then in the perfection  
of vertue. And with S. Au-  
brose, as Iacob in the reate of  
his brother Esau was accep-  
ted vnto Isaac his father, so  
we by righteounes of Christ  
are accepted before God. And  
further with Augustine we say,  
we must still depend vpon the  
onely merite of Christ, and this  
being our onely hope, where is  
then confidence of workes.  
And againe with Barnard we  
say, Our merite is the Lordes  
taking

*Ambr. de Isaac  
lib. 2. cap. 1.*

*Aug. ad Bonif.  
lib. 3. cap. 5.*

*Ber. f. per. cant.  
serm. 16.*

taking of mercye, this is the  
whole merite of man, if he put  
his whole trust in him that sa-  
ueth the whole man.

There is no cause why thou  
shouldest aske, by what merite  
we shuld hope for good things  
when thou hearest in the pro-  
phet, I will do it not for your  
sakes, but for mine owne, saith  
the Lord. And againe, O solus

*Barnard. in ps. 91.  
Super Cant. ser. 13*

*Ezech. 22. 31. 36.*

*Barn. super Cant.  
ser. 23.*

vere beatus qui non imputauerit  
dominus peccatū. &c. Sufficit mihi  
ad omne iustitiā solum habere pro-  
pitium cui soli peccaui.

¶ Truly  
happy vnto whom god wil not  
impute sinne. &c. It sufficeth me  
vnto all righteousness, to haue  
him merciful, who I haue only

*Idem. ser. 62*

offended. Ego fidenter, quod ex  
me mihi deest, exurpo mihi ex vis-  
ceribus domini mei, quoniam mi-  
sericordiz efflaunt, nec desunt fo-  
ramina per quae efflaunt.

I doe  
confidently take vnto my selfe  
that

that which wanteth into me  
of my self, fro the bowels of my  
Lord, for his mercies flow out  
abundantly, neither do the con-  
duites want wherby they may  
fill flow out. And againe both  
Austen we say, Vt hominum vi-  
ta quantumuis laudabili, si remota  
miseriordia indicetur. And vnto  
the life of man, be it neuer so  
laudable, if it shal receiue iudge-  
ment without mercie.

*Aug. in Confess.*

Therefore propter illud imper-  
fectionis vicium si dixerimus quia  
peccatum non habemus. &c. prop-  
ter illud etiam vitium quantumlibet  
profecerimus, necessarium est no-  
bis dicere, dimitte nobis debita  
nostra. Because of that imper-  
fection of ours if we shall saye  
we haue no sinne, we deceiue  
our selues, & there is no trueth  
in vs, yea for that imperfec-  
tion of ours, how much soeuer

*Aug. epist. 18.  
ad Hieron.  
1. Iohn. 1.*

we go forward (in vertue and  
godlines) it is necessary for vs  
to say, forgiue vs our trespasses.

But these Ieluites herein be-  
ceine the selues also, as in their  
first & second writing, that they  
imagine vnto themselves a full  
and perfect regeneration, or re-  
nouation, in their first conuer-  
sion, by the receiuing of the sacra-  
ment of Baptisme; & therupon  
grounde this false principle of  
the second iustification. For so  
long as y<sup>e</sup> most perfectest liueth  
in this world; so long carieth he  
both in soule & body, the sinne  
and corruption of the olde man  
(which the Apostle teacheth,  
earthly members) which are  
daily more and more to be mor-  
tified y<sup>e</sup> our regenerated part of  
inwarde man may increase to  
further renouation, euen vnto  
a perfect man: and therefore  
are

*Concil. trident. sess.  
5. & sess. 7.  
Allan. in his booke  
of purgatorie.*

*3ems. lib. 4.  
Gabri. byel. &  
durand. in. sent.  
lib. 4.  
Mat. 3.  
Rom. 6. 7. 12.  
Coloss.*

are we exhorted still to this further mortifying of the olde man, and pray earnestly to god that hee will by cleansing vs more and more from our sinnes performe the same. And thus Dauid, S. Paule, Esaie, and all the godly continually expected, knowing, that when this body of sinne by death should be put of, it should be performed through Christ Iesu, by whom in the meane tyme they liued by a liuely faith in the worke of this newe birth, in continuall mortification and renouation. The performance wherof is the daylye remitting of sinne through the blood of Christ, for the last enemy that herein must be destroyed is death or mortallitie. S. Paule confesseth, that after his new birth and conuersion, there still remayned a

Eph. 4.5.  
Psal. 51. 103. 72

1. 2. 3. 4.

7. 8. 9. 10.

11. 12. 13.

Esa. 6.

1. Cor. 1. 5.

2. Cor. 3. 1.

Gal. 2. 5.

1. Tim. 2. 6.

1. 2. 3. 4.

5. 6. 7. 8.

9. 10. 11.

12. 13. 14.

15. 16. 17.

18. 19. 20.

21. 22. 23.

Hebr. 9.

resistance, which he called the  
 1. Ioh. 2. 1 labo of his members, which al-  
 though it did not raign in him,  
 yet did it marvellously bere, let  
 2. Cor. 1. 7. 3. 14. 12. a hinder him, so that he confessed  
 he had not then already attai-  
 ned, either was already perfect,  
 2. Cor. 7. 4. but still followed the prefixed  
 2. Cor. 1. 12. marke in Christ, through whom  
 Philip. 3. (as he was in him comprehen-  
 2. Tim. 4. ded, so) he fought a good fight,  
 2. Cor. 9. fulfilled his course, and kept  
 Luk. 16. faith, to the receiuing of that  
 2. Cor. 2. 5. crowne of righteousness, which  
 Philip. 1. the Lorde the righteous iudge  
 1. Pet. 1. will glue vnto him at the day of  
 his dissolution, whiche day he  
 with all the rest of Gods beare  
 children earnestly desired a lon-  
 ged after, as the end of all their  
 travail, & the full perfecting of  
 their regeneration to their e-  
 uerlasting glory in Christ.

And to be short S. Augustine  
 saith,



Aug. de peccatorum  
meritis & remiss.  
2<sup>a</sup> Cor. 4.

saith, Non ex qua hora quisquis baptizatur omnis vetus infirmitas eius absumitur, sed renouatio incipit à remissione omnium peccatorum. &c. sed si in ipso animo qui est homo interior perfecta in Baptismo nouitas fieret, nō diceret apostolus, etsi exterior homo noster corrumpitur, interior renouatur de die in diē, profecto enim, qui de diē in diē adhuc renouatur nondum totus est renouatus. All our old infirmitie of concupiscence is not topped away or consumed from þ time that every man is baptised: but renouation beginneth at þ remission of all finnes. But if perfect newnes might be wrought in Baptisme in the soule which is the inward man, then would not þ apostle haue said, althogh our outward man be destituted the inward man is day by day renewed: for truly he þ is yet daily renewed, is not as yet wholly renewed.



And the verie foune of Sher-  
wins confession both evidently  
comuince these Jesuites and al  
other Papistes whatsoeuer, of  
great blasphemie and wicked-  
nes. for if there be nothing in  
vs, nor of vs, but sinne and ab-  
hormination, and that we trust  
to be saved onely by the death  
and bloodshedding of Christe,  
(which is most true) the where  
is their infused righteousness,  
workes of congruence or pre-  
parations, to forme a fashion  
their faith: where is their de-  
serving merits, satisfying work-  
es, or works of condigne, stir-  
red up and drawen forth by  
their firste iustice. There are  
none at all, no not one, they are  
all abhominable. &c. But this  
confession of Sherwins was  
unto him selfe, and is unto the  
rest of his fellowes yet remain-  
ning

ning as was their prophesie of  
Caiphas vnto him and the rest  
of the priests, the Scribes, and  
Pharisees, which although it  
was both good and true, & the  
worke of the holy Ghost in that  
it man to declare the purpose of  
god for our redemptiō in y<sup>e</sup> death  
of chust: yet had both caiphas &  
the rest of the pharisees a lewd  
tent and a contrarie meaninge  
in the uttering thereof, even to  
the death of Christ, and preser-  
uation of their owne state: even  
so these Iesuites, notwithstan-  
ding the forme of good wordes  
they here vse, there lyeth hid in  
their heartes a wicked and de-  
uelish meaninge, to the ouer-  
throw of Christes office, and  
glorie, as by the discouery ther-  
of hether to hath wel appeared.  
Now where the Papistes &  
papistricall Iesuites obiect Saint  
James

Mat. 1.  
Exod. 8.  
o. 10.  
Ioh. 6.  
Act. 8.  
Mat. 10.  
26.

James, they doe by a double  
Sophisme beguile themselves  
and others. That is to wit, in  
this word faith, & in the word  
Justification. For faith in that  
place of St. James, is taken for  
such a faith as the Deuill hath,  
as Pharao had, as the Capernaits,  
and such others, that for  
while beleeued, and such a one  
as Judas and Simon magus  
had, and like vnto the Jesuites  
call faith, and I thinke, worse  
then the Deuills faith. They  
should doe well therefore, and  
ende lesse damnation, if they  
forsake with Judas, in playne  
tearmes, the name of Christ, &  
call themselves no more Jesu-  
ites, after so good a name, but  
Iscariotes, and Magozites,  
accordinge to the substance of  
theire Religion. For where  
Judas solde his Maister but  
once,

once, and Symon Magus  
woulde haue bought the holpe  
Ghost but once, they doe it infi-  
nitely, and neuer make an ende  
thereof.

Now to their sophisme, a first  
where S. paul in þ example of  
Abraham, taketh faith for the  
knowledge of god, a the assente  
vnto his word, with trust or co-  
fidence therein wherby Christ is  
apprehended. S. James taketh  
it for a shadow of faith, sepe-  
ted from fiducia, such a one as þ  
papistical, peneral, or catholicke  
faith is, which iustifyeth before  
God, no more then devils faith  
can iustifie. S. James did not  
say that such men as hee spake  
of, had faith: but hee sayeth:  
What and if a man say he hath  
faith? which intreuech Saint  
James importeth them to  
want,

See

**Rom. 4.**  
**Gal. 3. 4.** Secondly, S. Paul referreth  
iustification vnto God, I haue  
(saith he) made thee a father to  
many nations, even before god.  
And S. James referreth it by  
to me, and therefore saith, shew  
me thy faith by thy workes, &  
then bringeth the example of A  
braham, to conclude by workes  
in the sight and iudgemente of  
men, we are iustified, and not  
by knowledge, which there hee  
callethe only faith, And this a  
greeth with our saviour Christ

**Mat. 5.**  
**Luce. 3.**  
**1. Pet. 2.** who saith, Sic luceat lux vestra &c  
Let your light so shine before  
men, that they may see your  
good workes, and so glorifye  
your heavenly father.

Again S. Paule and sainte  
James bring both an example  
but yet vnto diuers endes, the  
one to proue that we be iustify  
ed by faith only without workes  
and

and that before God: the other  
to trie out a false hypocriticall  
shadow of faith, fro a true liue-  
lie iustifying Faith, that neuer  
wanteth his works. And this  
tryall hee maketh by woorkes;  
whiche ever attend vpon a true  
Faith, as the inseperable fruits  
thereof. *Etsi non procedunt iustifi-*

*Augustinus Pro  
opinionem*

*candū sequuntur tamen iustificatū.*  
Although woorkes goe not be-  
fore him that is to be iustified,  
yet truely woorkes follow him  
that is already iustified.

And thus also doth *S. Aug.*  
Augustine interpret this place of  
*S. James*, so doeth Thomas  
Aquinas. *Hæc loquitur (scilicet S.*  
*Augustinus) de operibus quæ sequun-*  
*tur fidem, &c. Vnde Apostolus ait*  
*Fide obtulit Isaac cum tentaretur.*  
*Hæc oblatio est opus & testimonium*  
*Fidei & iustitiæ.*

Saint James speaketh here  
of

of those workes which doe fol-  
low faith. Wherefore he saith,  
Through faith Abraham offer-  
red by Isaac, wher he was try-  
ed of God. This oblation is the  
worke, and Testimonie of his  
faith and iustificatiō. Aquinas  
saith, Opera iustificat declarant.  
Workes Declare vs to be iusti-  
fied.

Thus thou seest by the dis-  
course of the Jesuiticall confes-  
sion and opinion of Justificati-  
on, drawen out of the Schoole  
of the Sorbonists, that Sher-  
win meant nothing lesse in his  
late confession at his death, the  
p which the people for the most  
parte did suppose him to utter.

If he had meant as the good  
forme of words doe to all good  
Christians importe, why did  
he not first detest and condemn  
his Jesuiticall profession. Why  
did



did hee not geue some open testi-  
 monie of repentaunce from  
 his vile and detestable poperie:  
 For, his soune of words is vnto  
 to his Jesuiticall Profession;  
 Popish Religion, as contrarie,  
 as Light to Darknesse, truth  
 to falshood. Christ to Belia-  
 all, and he that will doe anye  
 thing acceptable to God, must  
 first decline fro euil that he may  
 do good. So did Mary Mag-  
 dalen, Zachae the publican, the  
 Thiefe vpon the crosse, and all  
 penitent sinners, for so the Gos-  
 pell teacheth.

2. Cor. 5.  
 Psal. 37  
 Luk. 7, 19. 29  
 2. Reg.  
 Mat. 3  
 Apoc. 14. 19.

But herein Sherwin fol-  
 loweth the practise of the holy  
 Fathers of the Trident Coun-  
 cell, and the sorboniticall Doc-  
 toures, in whom the Deuill for  
 the better vpholdinge of his  
 Antychristian Synagogue, (E-  
 uen nowe beginninge to fall)  
 in



In all falshood, and Religious  
craftines goeth farre beyonde  
himselfe, For they, seeing the  
people beinge long oppressed  
with their superstitious Tyranny,  
now by the continual preaching  
of the gospell, in these last  
dayes to begin both to susperte,  
and to mislike the abhominations  
of their Popishe Religion;  
thought it more then time to  
leauie the grosse, and homely  
tearmes of the Schoolemen,  
and barbaous Predecessours,  
in this matter of Justification;  
and to set a new face, and fine  
colour vpon that vile and corrupt  
matter, by shewe of good  
wordes, borrowed from the  
Gospell, according to the tyme,  
interlarding the same with new  
Distinctions, and burnished  
Tearmes of arte, so that except  
men do very carefully examine  
the

the same; they are able to be  
ceint; not the simple onely  
but the wise and learned also.  
Yea, if it were possible, when  
the bray electe. And shall all  
are they to dissimile their mea-  
ninge by shewe and colour of  
Orange robes and tearmes.  
The manner of dealing, thus  
dissemblinge and hidinge their  
owne meaninge to the beguyl-  
ling of the world, is not (good  
Reader) that deuiding of Gods  
worde, that S. Paule requy-  
reth of the Lordes Ministers.  
But contrariwise, that braule  
of wordes, and prophane da-  
mours in vaine, thinges tending  
vnto farther impietie, woun-  
ding the conscience of the igno-  
rant, and greeuing the godlye  
like the frettinge of a Canker.

The Lord therefore deliuer  
his Church from the handes of

f

such

...still workemen, whose  
audiences are seared with ob-  
stinate hypocrisie, and guide it  
by his holy spirite in the labour  
of faithfull pastors untill the  
comming of his sonne Iesus  
Christ our Lorde, to whome  
with the Father and the holy  
Ghost, three persons and one  
eternall God, be all glory

and honor now and  
for ever.

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